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"LIBERTY, HOLINESS, LOVE."

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For the Register.

## DIFFERENCE BETWEEN THE SAINT AND THE SINNER.

It is the possession of some single attribute that makes the difference between any one *kind* of creature or thing and another. Generalization stands on the principle of *unity*. A definition is not perfect until it unifies the distinctive, and the difference, of what is defined. It is some one thing that constitutes one creature a fish; another, a fowl; another an insect: that constitutes one man a mariner; another, a merchant; another, an artizan. Every description of creature has its single distinctive. What then is the distinctive of *the saint*; the good man? In what one point does he differ from the sinner; the wicked man?

1. Is it *knowledge?* No rational man will maintain the affirmative. Knowledge does not, of itself, render a man just, holy, good. It is necessary and exceedingly useful to the saint, but it does not render him such. It is not the good man's distinctive. Many wicked men have been eminently enlightened and learned.

2. Is it *belief?* This, also, as much as knowledge, is a mere intellectual perception. It is a property of the head; not of the heart. The wicked man may believe the same truths, and as much of truth, as the righteous. Belief is very useful, and ever indispensable, to the saint; but it is not holiness. A man may have 'all faith,' and yet be a sinner.

3. Is it *the forms of religion?* Though these are necessary and useful, they are not goodness itself. Prayers, fastings, meditations, penances and attendances at the sanctuary, do not necessarily make a person truly righteous and holy. Many rigid and devout formalists have, doubtless, been heartless and wicked men.

4. Is it *religious excitement?* Are the subjects of those deep religious impressions, called awakenings, convictions, being brought out, obtaining a hope, being stirred up, the terrors of the Lord, trances and ecstacies; are they the only possessors of grace? Are they for certainty, the salt of the earth, the saints of God? No sober man will affirm the truth of such a doctrine. Religious excitements and affections are important and useful. So far as they furnish the impulses to moral courage and perseverance, so far as they create religious interest and zeal, they aid the cause of true goodness. But they are not goodness itself. Enthusiasts and fanatics may be wicked men. Destitute of humbleness, charity and brotherly love; filled with pride, selfishness and ill-will.

The question yet remains unanswered; what is the saint's distinctive? What is the thing which makes him a good man; good in proportion as he possesses it; and the destitution of which renders a man wicked; and wicked in degree as he is destitute of it? We answer in one word; *it is moral principle*. Man is endowed with a moral nature; a conscience; a sensibility to moral excellence. He distinguishes between right and wrong in human conduct. And he is the good man who is governed by his conscience; whose rule of life is, to do right and avoid the wrong. He extends this principle to all his conduct. The inquiry which habitually actuates him is, what is it right for me to do? What is my duty? And he acts according to the dictates of his moral nature; he thus keeps a 'conscience void of offence toward God and man.' In this consists his distinctive. It makes the difference between him and the bad man. The saint and the sinner may appear and live much alike. The latter, from motives of interest and reputation, may be industrious, sober, regular and even generous. But he does not act from *moral principle*. He does what is right, not because it is right, but because it is profitable; because it has become his habit; because his instincts prompt him to it. The good man, however, looks beyond the profit of the thing; he possesses a principle which is stronger than habit; he controls the instincts and the prejudices of his mind, indulging them, where he judges it to be right, and denying them, where he judges it to be wrong.

We have thus very briefly, developed our theory of the difference between the saint and the sinner. It now remains that we prove and confirm the correctness of this doctrine. Does it fulfil the conditions given by the philosophy of ethics, and by the instructions of the Bible? If it fail in doing this, the doctrine must be erroneous, but if it do fulfil them, then, doubtless, the doctrine is veritable and sound.

It is a doctrine of ethical philosophy that virtue and vice must consist in *voluntary acts;* and in those which lie within the sphere of the human faculties. For, otherwise, they could not be the proper objects of injunction and prohibition. Men are *commanded* to live virtuously and forbidden to commit iniquity. The written law of God thus *commands*, and thus *forbids*.

But it could not do this, with any propriety, if things virtuous and vicious did not depend on choice or volition, and, also, lie within the limits of man's ability. Moral principle does depend on a man's voluntary acts. It is a matter of choice; and is a practicable thing. Every man is able to form a judgment of what it is right for him to do; and he is, moreover, able to act in conformity to that judgment. And though, being fallible, he is liable to make up a wrong judgment, yet in following it, he acts conscientiously; acts uprightly, and commits iniquity only in a constructive sense; the sin of ignorance, 'which God winks at,' and never punishes as he does wilful transgression. The doctrine of this essay, therefore, fulfils this condition of moral goodness.

Again; the Holy Scriptures teach that supreme love to God is the first and great commandment: that whether men eat, or drink, or whatsoever they do, should be done to the glory of God. What then, is love to God? Our idea of God is that of his attributes; his goodness, holiness, mercy, justice, power and wisdom.—The Bible declares that God is *light;* that God is *love*. On the same principle, we might declare that God is purity, wisdom, rectitude.—The love of God, therefore, must consist in the love of purity, rectitude, wisdom, goodness.—The man, therefore, who supremely loves to do the right, loves God. And he loves God in the same measure that he loves rectitude; loves him with all his heart, soul, mind and strength.

As in the Bible, love to God is pronounced the first commandment, so love to mankind is declared to be the second. The two precepts, obviously, stand on one and the same principle, He, that fulfils the one, will also obey the other. The human conscience dictates both duties. He, whose aim is to fulfil all duty, to act right toward all beings about him, will love both God and his neighbor; and he will love liberally; 'without partiality and without hypocrisy.'

Again; it is taught in the Bible that 'a man must be born again in order to enter the kingdom of God.' Hence regeneration becomes the distinctive of the saint. He is 'born of God;' 'born of the incorruptible seed of Divine truth.' Man comes into the world destitute of moral principle. He is born with moral instincts. He is possessed of all the elements out of which moral principles are formed. But these elements are not formed into principles of conduct; into rules of life, until man, himself, constitutes them such. Every man, who has moral principles, has made them for himself. And it is by making them that he becomes regenerated. He is born of God just so far forth as he has formed correct moral principles in his heart, and obeys them. And any other regeneration than this, possesses little worth. A man may be born into a certain faith; or into some form of religious enthusiasm; or into a sect; into zeal and assurance; but his regeneration makes him no better than he was before, unless it makes him more *a man of moral principle*. True morality is the foundation, the substratum, the sanctifying principle, of all that is morally good in man, of all that is excellent and valuable in religion. It is not a man's religion that sanctifies his morality; but it is moral principle that sanctifies his religion. A man can aim at nothing higher; can attain to nothing more pure, excellent and holy, than to be actuated uniformly by the love and desire of that which *is right* in human conduct. Who aspires to act *the right, the best*, in whatsoever he does, that man has his conversation in heaven. He is not of the earth, but above it. He is one who confers not with flesh and blood. He has been begotten, not of blood, nor of the flesh, nor of the will of man, but of God.

It has moreover, been advanced as a primary doctrine of ethics, that moral virtue consists in *disinterestedness;* in *pure benevolence;* in *philanthropy*. Admit this to be correct; it does not impugn the doctrine which we are endeavoring to illustrate and confirm. Moral principle is disinterestedness; it is benevolence; it is philanthropy. The man, governed by this sentiment, is constantly doing good. He acts on the highest scale of usefulness. He ministers food to the famishing; clothes to the naked; counsel to the erring; and knowledge to them who are perishing for lack of vision.

We might proceed farther in testing the doctrine of this essay, by the standard principles of reason, philosophy and religion. We should find it in harmony with them. It will abide the ordeal; it will fulfill all the acknowledged conditions of moral goodness and true religion.—But we have not space and time to traverse the ground. Our doctrine is, manifestly, scriptural and orthodox. It is bone and spirit with that, inscribed on the sacred pages of the Holy Word; that pure and undefiled religion is 'to deal justly, to love mercy, and to fear God: that whoso in these things serveth Christ, is accepted of God and approved of men.'

Amesbury, May 14. S. F.

## CORRESPONDENCE.

For the Register.

WALPOLE, N. H., May, 1844.

MESSRS. EDITORS,—Do you like to read of fresh, country scenes? Do you not inspire some health, of mind at least, to hear of flowers, and woods, and waterfalls? I would not be presumptuous in bringing our village before the public too often, for we mean to be modest and unassuming, but I long to have you know a pretty design for the young, lately set up amongst us; nothing more nor less than a Floral Society.

It is the work of one devoted to the interests of education. Mr. Mann's Report has inspired us all. We feel that we have every thing to do. A copy of that document should be in every house in the country.

The Floral Society is composed of the young of both sexes and all religious denominations. They meet on the 1st of May, and choose a queen—have an address, an ode, and close with a festive dance. Seeds are distributed to the children, and on the 4th of July, or at any specified time, they meet to display their flowers.—A committee is appointed to award the prize to her who brings the most beautiful flowers, and she presides as Queen of the occasion.

Perhaps if I give you a syllabus of the address by Mr. Frederick N. Knapp, who is the founder of the society, the design will be clear.

He first spoke of the plan of a society, and having unfolded it, of the belief and superstitions of the ancients in regard to flowers,—their sanctifying influence; to the mourner they are tears of the angel of mercy; to the young, buds of a joyous spring, forerunners of a delightful summer; to the aged, the records of the past and prophecies of the future. The true language of flowers, is addressed to the heart of the child; it is soul to soul, purity to purity.—What stories of truth and love they tell! What glorious songs of praise they unceasingly pour forth to the true God of flowers!

He then spoke of the various analogies between different flowers and different duties, enjoyments and consolations of life—life's flowers. All spring from the same ultimate source, one kind from the religion of Jesus, him who loved little children, the other from the love of the Father, Him who protects each little flower. The soul of Christianity is the soul of nature; a spirit emanates from each declaring to every heart that God is Love.

The speaker then alluded to the splendid celebrations once held in honor of Ceres; processions, music, incense upon golden altars. More truly than Ceres or Flora ever was, may each one of our Floral Society become a goddess of flowers. She was said to be endowed with immortal youth and beauty. If you imbibe the spirit of love which the flowers are continually breathing upon you, you will be endowed with immortal youth and beauty; the pure and child-like is ever young—the beauty and loveliness of a heart devoted to God is indeed immortal.

The remainder of the address was devoted to parents; education; its true principles. The duty and necessity of cultivating the imagination—the holy service of the imagination; the refining, elevating and religious influence of the cultivation of flowers; love to God and love to man, God as Father, man as brother; the God-like trust committed to parents;—all these points and many more were urged and set forth with a fine elocution, and animated style, interesting the old and mature, and still claiming the attention of the young.

I think I see already in the deportment of the young the influence of this address. They have now one common object, immediate and present, besides the general great objects of life, which children rarely consider, perhaps we might say men do little enough; and this binds them together in love, and a sweetness and harmony are apparent in their looks and demeanor. Verily, education is the doing of something, and not the talking about doing something.

The occasion began with a song written by Dr. Morse, of our village. The young lads furnished their own instrumental music. After the address, heard by a crowded assembly of all ages, the Ode was sung, also written for the occasion by a villager, and the whole closed with several lively dances, in which the Queen and her maids of honor shone conspicuously, in modesty and grace. I hope this affair is the beginning of a new era in education in our village.

Your's, very truly,

J. N. B.

For the Register.

Dublin, N. H., May 21.

MESSRS. EDITORS,—The season of the year has now arrived, when it is customary for Sabbath Schools, in the country, to organize, and commence operation for the summer.

Last Sabbath, the School connected with the First Congregational Church and Society in this town, reorganized for the season. The very large number of pupils and teachers present, is sufficient evidence of the good degree of interest felt, by both parents and children, in this important institution of moral and religious culture.

The population of the town does not exceed eleven hundred. The whole number of scholars who attended the Common School last summer, was two hundred and fifty five; and these are divided among four different Societies, yet there were one hundred and eighteen pupils present at the opening of this school; and there is reason to expect, that a number more will attend during the summer.

After the organisation of the School, the children, and youth were addressed by their Pastor, Rev. L. W. Leonard, in his usual happy, and impressive manner. Few men possess so great an influence over the minds and hearts of children, as does Mr. Leonard. The strong attachment of the pupils of this Society to their Pastor, can only be felt by those, who are, or have been children under his care.

The writer has not had the pleasure of being present at this School, since he was a pupil, some ten or twelve years ago. The young faces were all strange to him. But now, as then, the cheerful countenance of every pupil, and eyes sparkling with gladness tell plainly, that, to attend the Sabbath School is no task, but a real pleasure.

Such an institution, so well supported, cannot fail to exert a most salutary influence on the minds of the young who are connected with it.

It is to be feared, that, in some of our country Societies, the importance of these institutions is not duly appreciated; and hence, that many parents do not impress upon their children, the duty of attending the Sabbath School. All parents wish to see their children grow up prosperous and happy. Let them, then, be careful to implant in the tender minds of their offspring, such principles of duty, nature and religion, as will render them secure from the thousand temptations to which they may be exposed in maturer years. Let them remember, that force of character, pure and elevated principles, Christian benevolence and love to God, are paramount to all tangible possessions. Parents, assist your children to acquire these, and you discharge to them your most important duty. Do this, and you do more for their happiness, and for the good of society, than to give them mountains of gold.

Our Sunday Schools, if rightly cherished, can be made to exert a beneficent influence upon the tender mind of the child, which shall continue to strengthen with increasing years, till it becomes the guiding impulse of the soul in after life.

This influence is destined to equal that of the most exalted seats of learning of our day. Their purpose cannot be commended too strongly, nor their usefulness urged with too great zeal. Their end,—the moral and religious education of the young,—is the great concern of our times. They extend their influence to the saving of every rank and condition of life; from them there is no exclusion. There are none so high as not to profit by their aid; and none so low as to be unworthy of their care. Who does not see the mighty influence which such institutions are destined to exert on the political interests of our country? All political leaders are kept in check by the spirit of their constituents, and are always compelled to ask, what their party will love, and to modify their measures, so as not to shock the men of principle within their ranks. Once let the common people be educated in these nurseries of virtue, and their magistrates will be men of patriotism and sobriety. May the genial influence of Sunday Schools, then, continue to increase, until it shall spread like the broad light of heaven, over every State and nation of the universe. C. F. T.

## WARREN STREET CHAPEL. MR. BARNARD'S REPORT.

This Report, presented at the Seventh Annual Meeting of the Warren Street Chapel Association, held on the evening of April 28th, 1844, we have read with much interest. It abounds with details and facts that give one full information of the whole system of operations conducted at Warren Street Chapel for the moral and religious improvement of the ignorant, poor and sinful. A considerable portion of the Report is occupied with a statement of the various uses to which the Chapel and its different apartments are appropriate. As this statement lets one into the interior of the ministry at large as conducted at Warren Street Chapel, and meets also the objection that has been entertained by some minds, that such large and commodious buildings were not needed nor suited to this ministry, and a mistake had been made in erecting them, we transfer to our columns this portion of the Report. Indeed, Mr. Barnard gives this latter reason for making the statement. He says.

'The question has been stated as to the expediency of providing such buildings. It is not a new question. We endeavored to meet it before the chapels were built, by an appeal to probabilities. It is due to those who were induced upon this ground to lend us their aid, to endeavor to meet it now by an appeal to facts. The question is a simple and reasonable one; and does not appear to be put in the tone of cavil or complaint. It deserves attention and demands reply. The Ministers at Large employed by the Fraternity have already met it. Were my testimony needed, I could cheerfully give it, to the good use which is made of their Chapels. You will bear with me while I attempt to show that the same may be true of that entrusted to my charge.

I commence with the basement story, on Pleasant street. We have in this a large apartment, formed by throwing two rooms and the entry between them into one. These rooms were designed to be let for shops, when the building was commenced. We have been obliged to alter their arrangement and destination, to meet the increase and character of our schools.

For two hours, every Saturday afternoon, the apartment is occupied by the Sewing School. We speak of this school as our own, though it is much older than our Institution. It was opened in 1827, and was the first of the kind established in the city. Several others have since been formed, particularly in connexion with the various Ministers at Large and City Missionaries. They are the right arms of such ministries. None of us would willingly forego the advantages they afford in pursuing the objects of our missions.

The school in this building has contained 170 pupils, with an average attendance of 100, under the charge of twenty young ladies, who kindly volunteer their services as teachers. The mode of conducting the school has been noticed upon other occasions. Satisfactory progress continues to be observed. The Library, intended for the use of the most punctual of the pupils, has been enlarged this year. Every year we have been obliged to lament the want of better ventilation and more spacious accommodations for this very important school. Steps have been taken to remedy the difficulty, and I am happy to say, that there is every prospect of their being attended with entire success. I shall revert to the point in a subsequent portion of my report.

For two hours, twice a week, during half of the year, the room occupied by the Sewing School has also been used for the Evening School. More than 100 boys and young men have entered, and given as large an average attendance as we could do justice to. Seven young gentlemen have aided me as teachers. The pupils have been generally younger and more neglected than those of preceding years, and have consisted of errand, shop, and office boys, with a large proportion of match and newspaper venders. Their homes have been, almost without exception, in the very humblest walks of life. They have all come to the school in manifest and manifold need of the simple advantages it was designed to offer. We trust they have not left it without securing to themselves some portion of its benefits. The positive progress in this department may not have been equal to that of former seasons—relatively speaking, it has been fully commensurate with our own exertions and hopes, and the capacity of the pupils. We have continued to maintain quietness and good order in school hours, without any harsh measures. The pupils have given attention to their studies from motives superior to the fear of punishment or the hope of reward; and although many of them were once truants or troublesome members of the public schools, they have evidently lived long enough without learning to perceive their own destitution and earnestly to seek its supply. We lately closed the term with a simple entertainment for the boys. They enjoyed the occasion highly—and took leave of us with every indication of the pleasure they had taken in the school, and the gratitude they felt for its fruits.

We have long suffered in this department from the proximity of the room to the sidewalk. Hardly an evening, particularly during the last term, has passed without noises at the windows from rude boys, who bore no very gratifying testimony to the character of the homes from which they had strayed, or to the vigilance of the police under whose eyes it might be supposed that they would pass as they escaped from those of their natural guardians. The measures proposed for the better accommodation of the Sewing School, will prevent our being disturbed in this way hereafter. The Evening School, besides, is equally in need of improved means of ventilation.

The same room is occupied twice every Lord's Day, by the Infant Sunday School, containing 64 boys and 84 girls, from 3 to 7 years of age. A single teacher and assistant have the charge of it. The attendance has been good throughout the year. The children are happy to come and encourage us by their smiles to persevere in their behalf, while their improvement is certainly more than sufficient to reward our endeavors. The mode of conducting the school is similar to that of a week-day infant school. Prayers are repeated—hymns are sung—psalms are chanted—and oral lessons, of a simple and attractive character, are given.

The room devoted to so many valuable purposes of our own, is let to the city for a Primary School during the week.

I proceed to the story above it—the first story at the entrance from Warren street. It contains four principal rooms, all of which we let for private schools, besides putting them to the following uses.

The first is occupied upon Sabbath afternoons by a division of the Sunday School, numbering 101 girls, between the ages of 7 and 12, under 12 teachers and a superintendent. The average attendance has been 60 pupils and 10 teachers. The manuals used are Catechisms, the 1st Part of Allen's Questions, Greenwood's Sermons for children, illustrative or explanatory works of various kinds, and particularly the Sacred Scriptures. The teachers report favorably of their classes.

On Monday evening the room is granted to an association for mutual improvement, formed by several of our young men, and embracing many of them and others upon its list. They have happily taken as the title of their Society the name of the late Dr. Bowditch. We trust that they will honor him still more by endeavoring to emulate his example. Their declamations, compositions and debates are of a promising character. And at the public services of their first anniversary, this winter, when we opened the Chapel for them, it was pleasant to see how much satisfaction was afforded to the large assembly of their friends. We are happy to extend to them every accommodation that our Building affords, and open our older Library for their use.

The same room, occasionally upon Tuesday, and regularly upon Friday evening, has been used by the choir for instruction and rehearsal. A juvenile singing school has met here also, on Wednesday afternoon during most of the year. A similar school, of older pupils, has lately taken their place on Wednesday evening. The number in the choir and classes has been upwards of 200 for the year. Considerable improvement is observed, and good effects in the Sunday School and Chapel continue to attend the promotion of this pleasing art.

Every Saturday afternoon and evening, the Sunday School Library is open in this room. Great advantages result from giving the classes access to the books at this time, and not on the Sabbath. From the character of the regulations under which the Library was first opened, together with the pains since taken to observe them by the Teachers, Children and Librarian, a large circulation is maintained without injury or loss. The number of books taken out the past year has been upwards of 4000. Hardly one has been lost. The Library contains 800 works. The circulation in eight years has been nearly 30,000. Not a dozen works are missing. And very seldom have any of the teachers been obliged to make up losses incurred in their classes. The books are also treated with care, and appear to be used with advantage.

The second room, upon the same floor, is occupied, every Sabbath afternoon, by a division of the Sunday School, consisting of 81 girls, from 12 to 17 years of age, with ten teachers and a superintendent. The average attendance has been 60 pupils and 8 teachers. The teachers have lately presented very satisfactory Reports of their classes. They have used the 2d and 3d Parts of Allen's Questions, Fox's Ministry of Jesus, Barnes's Notes, several miscellaneous books, and especially the New Testament.

Occasionally through the year the room has been used by a few of our young men to practice instrumental music. This is an agreeable mode of passing a portion of their leisure hours, and has led them to considerable proficiency in this accomplishment, as well as enabled us to avail ourselves of the aid of their instruments in the Sunday School and upon other occasions.

The two remaining rooms of this floor are devoted to large and important classes, one of young men and one of young women, who meet punctually with their teachers every Sabbath afternoon. Each class numbers about 20 pupils. It is very fortunate that we can furnish them with suitable apartments. And it may throw light upon the question of the propriety of erecting such buildings, to add that in our own case a third class of this kind is obliged to meet at their teacher's private residence, from the want of room at the Chapel. This class also numbers 20 young men.

The large and pleasant room forming the attic of the building, is filled every Sabbath morning by the whole Sunday School, except the Infant Department, for General Lessons from our own teachers and other kind friends. The attendance has been very good through the year. We do not feel anxious to increase it. There is so much else to be offered to the children during the day, that we should perhaps question the expediency of the morning school were not the attendance upon it altogether optional on the part of our pupils. Those who come, do so with great regularity and evident pleasure. We have lately introduced a lesson in sacred music, once a month, into the course, for the sake of further variety.

The boys' classes of the Sunday School assemble in this room in the afternoon. My younger brother superintends the department. Two ladies and seven gentlemen aid him, as teachers. One hundred and thirty-four pupils belong—with an average attendance of 100. Various modes of instruction are pursued in the classes, and the Reports speak favorably of the results.

Our teacher's meetings have been held, twice a month, through the year, at my own residence or in the rooms of the Chapel. We feel that we have improved the meetings lately, by giving much greater fulness and frequency to the Reports of the various classes and departments.

The whole number in the Sunday School is 198 boys, 266 girls, 40 young men and 20 young women—or 524 pupils, with 36 teachers and 3 superintendents besides myself. And I pause a moment to observe how strongly every year confirms our conviction of the very great advantages afforded by the extent and construction of this Building for the distribution and classification of so large a school. Exclusive of the room occupied in a friend's house, our pupils are arranged in six large and pleasant apartments. We are more commodiously provided for, in this respect, than we could be in any other building in the city. The kindness of those who furnished us with the ample and adequate accommodations we enjoy, is gratefully recalled to our remembrance by the quietness, attention and good order that are secured hereby every day the school is held.

The Boys' room is open on Friday afternoons for an excellent school, similar to the Evening School, and which we are able to continue through the year for the benefit of girls and young women, from the kindness and perseverance of the ladies who conduct it. Eighty-six pupils have entered, all of whom were unable, from age or the necessities of their condition, to go to any other school, and who have attended as regularly as their various engagements would permit. Their improvement in arithmetic and writing, the branches in which they are chiefly in need of instruction, is satisfactory to their teachers. A few of their number receive additional instruction of the same kind upon Wednesday evenings, from a lady who volunteers her services for the purpose. Generally speaking, there is the same desire for the benefit of the school manifested by the pupils of this part of our Institution, that is so gratifying in those who attend the Evening School. It only needs encouragement to produce the best results. We are happy to notice the care that is often taken by the employers of our pupils at these schools, to excuse them from work and otherwise facilitate their attendance and improvement.

The attic story also contains the older or Teachers' Library. It is open for an hour every Wednesday to adults and to those of our pupils who have exhausted the resources of the Childrens' Library. The circulation for the past year has been upwards of 1000, without any loss. The whole collection amounts to between 2 and 3 thousand—out of which about 500 are sufficiently attractive and valuable to be in constant use. The circulation is increasing—and would do so much farther and faster were our friends to entrust us with a larger and better supply of books. It was said, eight years since, when the Library was proposed, that the volumes would soon be lost in the free circulation intended for them. Experience does not justify the fear. The loan of many thousand books leaves none missing from our shelves. We cannot doubt that this fact alone will induce all who are interested in the diffusion of books among the people to contribute to the resources of our Library, or maintain similar public collections in other quarters. A community like this needs public Libraries in every quarter. With all the facilities for cheap reading afforded by the prolific press of our country, there will always remain much to be done in aid of the vast numbers annually leaving the common schools, with ability and inclination to read, but destined for years, if not for life, to remain without the means of access to the standard literature of their language. In our own case, works of Poetry, History, Biography, Travel, and Natural History, and classic works generally, would form most acceptable loans for the reading hours of hundreds, for whom they might otherwise as well have been written in an unknown tongue. They will be as well used as they will be gladly received. And could we follow them in imagination through their wide circulation, reason would admit that there exists the same necessity for public libraries that is acknowledged for public schools. No pains, it will be felt, should in any portion of the Republic be spared to let free collections of books for general circulation, follow with equal steps the free schools that are established for the general good.

We have also in the attic story the commencement of a public cabinet or museum. Our means oblige us to speak of it, with regret, as a commencement of equally limited extent and humble pretension.

The remaining room in the building is the principal Hall, or Chapel. This continues to be occupied every Sabbath by a large, increasing, and to us exceedingly interesting congregation. Our hearers are mainly children and young persons. Many adults also attend. The review of another year greatly enhances our estimation of the services proposed in their behalf. We do not feel that we have accomplished all that the opportunity afforded or the occasion demanded. We lament that we have so imperfectly realized the idea upon which the service was instituted and has been continued. And yet we have abundant reason to rejoice in the providence of God that has led us to form this flock, and to whose name is due the praise for all that has gladdened our eyes, and crowned our labors.

## EXTRACT FROM CHANNING'S TRIBUTE TO NOAH WORCESTER.

Jesus was the first philanthropist. He brought with him a new era, the era of philantropy; and from his time a new spirit has moved over the troubled waters of society, and will move until it has brought order and beauty out of darkness and confusion. The men, whom he trained and into whom he had poured most largely his own spirit, were signs, proofs, that a new kingdom had come. They consecrated themselves to a work at that time without precedent, wholly original, such as had not entered human thought. They left home, possessions, country, went abroad into strange lands, and not only put life in peril, but laid it down, to spread the truth which they had received from their Lord, to make the true God, even the Father, known to his blinded children, to make the Savior known to the sinner, to make life and immortality known to the dying, to give a new impulse to the human soul. We read of the mission of the apostles as if it were a thing of course. The thought perhaps never comes to us, that they entered on a sphere of action until that time wholly unexplored; that not a track had previously marked their path; that the great conception, which inspired them, of converting a world, had never dawned on the sublimest intellect; that the spiritual love for every human being, which carried them over oceans and through deserts, amid scourgings and fastings and imprisonments and death, was a new light from heaven breaking out on earth, a new revelation of the divinity in human nature. Then it was, that man began to yearn for man with a God-like love. Then a new voice was heard on earth, the voice of prayer for the recovery, pardon, happiness of a world. It was most strange, it was a miracle more worthy of admiration than the raising of the dead, that from Judea, the most exclusive, narrow country under heaven, which hated and scorned all other nations and shrunk from their touch as pollution, should go forth men to proclaim the doctrine of human brotherhood, to give to every human being, however fallen or despised, assurances of God's infinite love, to break down the barriers of nation and rank, to pour out their blood like water in the work of diffusing the spirit of universal love. Thus mightily did the character of Jesus act on the spirits of the men with whom he had lived. Since that time the civilized world has been overwhelmed by floods of barbarians, and ages of darkness have passed. But some rays of this divine light break on us through the thickest darkness. The new impulse given by Christianity was never wholly spent. The rude sculpture of the dark ages represented Jesus hanging from his cross; and however this image was abused to purposes of superstition, it still spoke to men of a philanthropy stronger than death, which felt and suffered for every human being; and a softening, humanizing virtue went from it which even the barbarian could not wholly resist. In our times the character of Jesus is exerting more conspicuously its true and glorious power. We have indeed little cause for boasting. The great features of society are still hard and selfish. The worth of a human being is a mystery still hid from an immense majority, and the most enlightened among us have not looked beneath the surface of this great truth. Still there is at this moment an interest in human nature, a sympathy with human suffering, a sensibility to the abuses and evils which deform society, a faith in man's capacity of progress, a desire of human progress, a desire to carry to every human being the means of rising to a better condition and a higher virtue, such as has never been witnessed before.—Amidst the mercenariness which would degrade men into tools, and the ambition which would tread them down in its march toward power, there is still a respect for man as a man, a recognition of his rights, a thirst for his elevation, which is the surest proof of a higher comprehension of Jesus Christ, and the surest augury of a happier state of human affairs. Humanity and justice are crying out in more and more piercing tones for the suffering, the enslaved, the ignorant, the poor, the prisoner, the orphan, the long-neglected seaman, the benighted heathen. I do not refer merely to new institutions for humanity, for these are not the most unambiguous proofs of progress. We are in the common consciousness of society, in the general feelings of individuals, traces of a more generous recognition of what man owes to man. The glare of outward distinction is somewhat dimmed. The prejudices of caste and rank are abated. A man is seen to be worth more than his ward robe or his title. It begins to be understood that a Christian is to be a philanthropist, and that in truth, the essence of Christianity is a spirit of martyrdom in the cause of mankind.

## THE GOOD MINISTER—A TRUE STORY.

Some years since there lived in the town of S., Massachusetts, a most practical and good minister by the name of P***. Two of his Parishioners by the names of White and Hagar, lived on the opposite sides of a beautiful little pond that was full of Pickerel. White was a rich farmer, and lived in a large two-story house. Hager was a poor day-laborer, with several small children, and lived in a little log hut on the very brink of the pond. Both were members of the church.

On a cold Sabbath morning in January, Farmer White started at an early hour for Church, and, it being nearer, instead of going by the road, he cut across the pond upon the ice. But how was he mortified and shocked to find his poor brother Hagar upon it, fishing. He approached him at once, and with a stern voice and a feeling of deeply offended piety, reprimanded him for his great wickedness. Hagar attempted to reply, but White would not hear him. Hagar said he had a good excuse, and that his brother White would not only forgive, but even justify him, if he would consent to hear. But *no, no*, he would lay the matter before the church, was the only reply.

Accordingly, as soon as meeting was over, in the afternoon, he accompanied parson P. a short distance on the road, and related to him the great wickedness he had witnessed in Hagar, in the morning. Parson P., though of a mild and amiable temper, felt as though Hagar ought to be brought to judgment, and made an example of. Accordingly, the first time he met him, the subject was broached with all due form and gravity, as in days of yore, in all such cases, made and provided. The story of farmer White was repeated, and he asked *if it was true?* Hagar replied in the affirmative, stating also the fact that brother White refused to hear an explanation, which he desired to give; and which he now proposed to state. Well, said the parson mildly, what is it? "Why," said Hagar, "I worked for Mr. B. B. till late on Saturday night, and expected to get something to last my family over Sunday, at Mr. G's. store, on my way home. But it was shut up, and I got nothing. We had nothing but a few potatoes in the house, and I told Mrs. Hagar, that I would go out on the pond and catch three pickerel. She made no answer.—And accordingly, in the morning, just as I had cut a hole in the ice, and put my hook in the water, brother White came along and reprimanded me as he told you. I thought I was doing right. I was but a few rods from my house, and I knew not where else to go for dinner. I was very thankful when the first fish bit. I kept my mind meditating on religious truths all the time, and just as soon as I had the three I wanted, I went home. I was so thankful when we came to the table that we had been provided with something to eat. We went to church in the afternoon, and I don't think I did wrong. What else could a poor man do, who had nothing for his wife and children to eat for the day, but a handful of poor potatoes! The parson gave him some good words of advice and comfort, and they parted.

In the course of a few days he met farmer White, who asked him, straightway, if he had seen Hagar. Yes, was the reply. What did he say? The Parson related to him Hagar's story, and then said, Mr. White, don't you have warm dinners on Sunday? Why yes, said the farmer, somewhat surprised. How do you get it, Mr. White? continued the minister, pleasantly. *How*,—why Mrs. White goes to the meat barrel, and takes out a piece, large enough for the whole family's dinner, and boils, or fries it, and——Hold, said the parson, that pond, Mr. White, is Hagar's *meat barrel*—it is all the one he has, and *everybody knows it*. He took out just meat enough for dinner, and no more; and though I cautioned him not to be caught in such a difficulty again, if he could possibly avoid it, I thought upon the whole it would not be best to trouble the church with the matter. Farmer White was a man of sense, and he admitted that the good parson was right. The pond, he said, was Hagar's meat barrel, and no mistake; and he should say nothing more about the matter.

The Apostles plucked the ears of corn on the Sabbath, rubbing them in their hands, and eating, because they were "an hungered!" And the Jews complained of them to their master. *What was his reply?* [Eastern Argus.

SIXTEENTH ANNUAL REPORT OF THE PRESIDENT AND DIRECTORS OF THE WESTERN LUNATIC ASYLUM—to the Legislature of Virginia, with the report of the Superintendent and Physician. Staunton, Spectator Office. 1844.

Among the Annual Reports of Insane Asylums that reach us from different parts of the country, there are none that we read with more interest than that of Dr. Francis T. Stribling, Superintendent and Physician of the Western Lunatic Asylum in Virginia. Of the wisdom and skill employed in the management of this institution, and of Dr. Scribling's eminent qualifications and adaptability to his responsible office, we may judge from the following passage in the Report.

'The 11th table exhibits the fact, that of the whole number admitted *ninety-seven* were recent cases, of whom *eighty-three* were restored to reason, *five* remain in an improved condition, *three* are unimproved, and *six* died before an opportunity was afforded to test fairly the use of remedies in their behalf. The per cent. of cures on the admissions has been *eighty-five and a half*, and on the discharges *ninety-three and a fourth*.

These results will be found on comparison to correspond very nearly with those experienced in the best institutions of our country, and will entitle us on this score to a respectable station amongst them.'

In a subsequent part of the report we find the following narration of a case of religious insanity.

*Case 7th*—Was an individual born of humble but respectable parents—had been instructed from his youth in lessons of morality and religion, and grew up an industrious, peaceable, useful citizen. His disposition was mild and gentle, his feelings warm and affectionate, his habits domestic and exemplary. By honesty and fidelity he had established himself as a mechanic in the confidence of those amongst whom he lived, and supported by his labor comfortably a wife and three children. During the year 1841 death deprived him of an aged mother to whom he was fondly attached; and in consequence of this affliction, aided by her parting admonitions, he was induced to reflect on his own spiritual state, and to desire a preparation for that hour which was to witness his removal also from this to another world. It was not long before he united himself with the church, into which he was readily admitted, and of which he was considered a worthy communicant. He continued the same industrious, peaceable citizen, the same attentive and affectionate husband, the same fond and tender father, until the autumn of 1842. About this time there was a protracted meeting held in his neighborhood by a denomination of christians, other than that of which he was a member. At this meeting more than ordinary excitement prevailed, and amongst a large number of others, this individual was attracted to it. He soon became interested in the services, and sympathized in the excitement. He was interrogated by his friends and neighbors as to his spiritual condition. His religious experience was severely criticised—he was assured he had been laboring under a dangerous mistake, in supposing himself to have realized that 'new birth' which was necessary to salvation. His feelings had been too cold—his faith too dull, and the church of which he was a member, in its government and ordinances, was too imperfectly constituted, to afford him proper facilities in his path toward Heaven. He was urged to break off his connection with it, to become more enthusiastic in his devotions, and as a '*sine qua non*' to salvation, he must unite himself with '*our*' branch of the church! Under these circumstances his fears became aroused, his mind perplexed, and it was not long before his friends discovered a change in his manner and appearance, which excited their alarm; his nights became sleepless and his days unprofitable; he surrendered his business and gave himself up to gloomy meditations. The first positive delusion was discovered at a sale not far from his residence, which he had been induced to attend, and where he met with one of those persons who had been most active in producing his mental uneasiness. To this individual he

applied with great earnestness to be immersed, declaring him to be John the Baptist. On the night of the 20th of September he slept none, was roving about the house and yard, and was frequently on top of the house; seemed to be greatly excited, and sometimes threatened to kill his wife and others. In the morning (Sunday) he appeared more composed, and partook of his breakfast with the family; after which, he remarked to his wife, that as she was in want of a broom, he would walk out to a neighbor's and procure one for her, from a servant who made them; and accompanied by his journeyman, he proceeded, as if intending to do what he proposed. On arriving there, however, he seemed unconscious of where he was or what was his object—walked around the house several times singing boisterously, and then set out on his return home. His wife seeing his approach and observing that he was very much excited, directed the attention of some one present to a loaded gun which was near, and urged its removal. He soon entered and remarked immediately to his wife, that he had determined to kill her, and seizing a broom beat her severely with the handle, by which she was knocked down; breaking this, he was in the act of repeating the blows with a new axe handle, when she fortunately had presence of mind remaining to direct his attention to the individual who was then running at a distance with the gun. He instantly started in pursuit, and she made her escape, leaving behind her three children. He failing in her pursuit, returned, and finding his wife absent, collected his children and walked with them to a blacksmith's shop near at hand, where he remained some time, and was overheard to converse with them kindly and affectionately. He then took in his hand a piece of iron about seven feet in length, and weighing 18 pounds, and with his children again returned to the dwelling house, where he ascended with them to an upper portico, and immediately on attaining the summit of the stairs remarked to them, "that the Devil had entered them all, so as to deform and render them hideous, and that as an act of mercy he would kill them.' He struck the eldest, a little girl of six years old, with the piece of iron, knocking her off the portico, but without seriously injuring her. The other two, one a little boy about four and the other about two years of age, he beat severely with the same implement, and when he had supposed them dead, threw their bodies about 40 feet into the yard below. The younger of these died from the effect of the wounds, but the other, after a length of time, and being somewhat disfigured, recovered. By this time the neighbors had become apprised of his state, and many had congregated for the purpose of arresting him, but placing himself in an attitude of defiance, and armed so formidably, all were for a time afraid to approach. At length one, a highly intelligent and most respectable citizen, a husband and a father also, inspired no doubt by the tragic occurance just witnessed, and regardless of personal danger, in view of the necessity which existed for arresting the maniac, attempted to approach him in the rear; but at a moment when there was least chance for escape, he was unfortunately discovered, and one unexpected but fatal blow, with that weapon already covered with the blood of helpless infants, deprived him of power and of consciousness, and in a few brief hours his spirit winged its flight to another, and may we not hope, a happier state of existence!

Without having inflicted further injury he was at length arrested, and, after being confined a short time in the common jail, was brought to this institution. A detailed statement of his situation at the time of his arrival, and whilst here, would add too much to a narrative already lengthy; suffice it to say, he seemed utterly unconscious of having done wrong—justified the violence done to his children on the ground that they had been deformed by Satan, and were no longer worthy to live, and believed that his further act was called for in self-defence. Although released from the manacles which bound him, he was of course placed in a secure apartment, where every effort was made to soothe and restore him. Months passed, and he but became more dangerous, whilst he was also lost to all sense of personal neatness or comfort. Those only who witnessed the spectacle can conceive its horror; surely a more loathsome object in human form has never been observed. Finally, however, a change took place: he became more decent and less vicious, and we were enabled to afford him some privileges as well as comforts, and by degrees he was permitted to exercise in the open air, to witness the amusements of others, and finally to participate in them. His physical health gradually improved; he became industrious and useful. He awoke to a full consciousness of the evil he had done; appreciated its enormity, and deplored most sincerely having been the unhappy victim of such delusions, and in all respects became a rational, peaceable, and well behaved individual. He was detained about five months at the institution after his recovery, during which period he was visited by his wife, children and other relatives, and several times visited them, spending some days with them, until at length, at the urgent solicitation of his father and wife, and upon their special application, he was discharged by the Court of Directors. Four months have now elapsed since his return home, and we learn that his deportment has uniformly been characteristic of what it was prior to the sad affliction with which he was visited.


# CHRISTIAN REGISTER.

BOSTON, JUNE 1, 1844.


## The Anniversaries.

### MASSACHUSETTS BIBLE SOCIETY.

The Anniversary of this Society was holden in the Central Church, Winter Street, on Monday, May 27th, at 4 o'clock, P. M. The meeting was opened by the venerable President, Rev. Dr. Pierce, who made a few remarks to the following effect.

Through the smiles of a Benignant Providence, we are brought to the thirty-fifth anniversary of the Massachusetts Bible Society, one half the period assigned in Scripture as the age of man. This was the first State Bible Society in America, and its formation was only five years subsequent to that of the British and Foreign Bible Society. Of the one hundred and seven original subscribers, only thirty-nine are supposed to be now alive. During the past year, Alden Bradford and Joseph Chickering, both efficient members of the Society, have departed this life. Edward Tuckerman, an esteemed and faithful officer, died on the last anniversary-day of the Society. When this Society was originally instituted, it was doubted whether there could be such a want of Bibles as to authorize its establishment. But many years must yet elapse before 'the earth shall be full of the knowledge of the Lord, as the waters cover the seas.'

Rev. Dr. Parkman read some appropriate selections from Scripture, giving the testimony of David, of Jesus, and his inspired apostles to the value and worth of God's Holy Word.—The Report of the Executive Committee was then read by Rev. Geo. W. Blagden, Recording Secretary of the Society. The past year has been a prosperous one. A donation of one thousand dollars was left to the Society by the late Edward Tuckerman, who was one of the Trustees. The contributions from every source from May, 1843, up to March 21st, 1844, amounted to $2470. After deducting the expense incurred in the purchase of Bibles, a balance was left of $1,875, enabling the Committee to present to the American Bible Society, a donation of one thousand dollars. Fifteen hundred and nine Bibles, and nine hundred and seventy-one Testaments have been distributed, of which 76 were in foreign languages. The amount of sales was $183.42. The Report concluded with some excellent remarks on the happy influences which follow the circulation of the Bible, and the promotion of its study among the people.

Rev. Mr. Choules offered the following resolution: 'Resolved, That the retrospect afforded in the history of the Bible Society, at home and abroad, is a cause for gratitude, and should animate its friends to renewed exertions on its behalf.' He then supported this resolution in some eloquent remarks. He was pleased with the delightful harmony which pervaded the assembly. Let the influence of Divine Revelation be felt, and this harmony will always be visible.—It removes the prejudices of the heart, and presents Jew and Gentile, Ethiopian and European, the Savage of the East, and the Indian of the West, as one in Christ Jesus. If any plan was likely to find its grave in the breasts of its projector, it was the plan of the Bible Society. The British and Foreign Bible Society was formed when the state of things on the Continent of Europe was least likely to favor its design. Kingdoms were shaken, palaces deserted, thrones overturned, and monarchs in captivity, and the howlings of infidelity were heard unduly loud. It was not in such a period that the design of the Bible Society could be expected to be accomplished. Yet the cause did succeed. All classes, from the royal family down to humble peasants, contributed their aid, and joined hand and heart in the pursuit of the glorious aim. The cause has not escaped the eye of envy and the tongue of calumny.—There have been many false alarms, and many prophets have predicted calamities which have never occurred. Have its friends ever been intimidated, forsaken, or annihilated! The moral grandeur of the Bible Society is like the sun, which shines amid the storm, and is never more beautiful than when struggling through the darkness of an eclipse. It is said by some opponents, that we are encouraging heresy by circulating Bibles without note or comment. To this objection we answer, that, although we differ in our interpretations of the sacred Scriptures, yet we all agree in the text. Is it not better to unite as far as possible, instead of being divided altogether! God has given us the Bible without note or comment, and why not give it to our fellow men as we receive it!—Again it is asked by our opponents, why all this noise about the objects of the Bible Society! It is the misfortune of some that they have no worthy object about which they can make a noise. And why should we not rejoice in the possession of that Bible which has been wafted to us on a sea of blood! The Sacred Scriptures contain the only cure for a diseased world. War is the subject which nearly fills up the page of history. Only let the influence of the Bible be felt, and history will yet record the time when 'the Lion shall lie down with the lamb,' and 'nation shall not lift up sword against nation.'

Rev. Mr. Waterston offered the following resolution: 'Resolved, That the Bible is wonderfully adapted to every order of mind and every condition of society, and should be universally diffused, as containing Heavenly wisdom and the words of eternal life.' There is nothing more wonderful than the adaptation of the Scriptures to every order of mind, and every condition of life. All the great minds who have gone to the Bible, have found in it treasures of wisdom. Nor shall we wonder at this when we see what is contained in it. It contains the literature of a celebrated people.—Here passes before us in dim procession the great history of the world, and we see through the long line of centuries the footsteps of Jehovah. We thank God that He is able to speak to us, not only in his works around us, but through the souls of His children, and the mouths of inspired Prophets. All will feel a response to the words of Sir William Jones, who said that he had studied the Sacred Book, and declared that the volume contained more true eloquence, more true morality and more important history, uttered in finer expressions of poetry and eloquence than could be collected from all other books, written in whatever age. Is it not wonderful that so much is contained within so small a compass, that philosophers of mighty intellect sit like children beneath its instructions, and artists of mighty genius seek its pages for inspiration? It contains truths which break forth like the morning light before the humblest mind. Tyndale said that the time would arrive when the Bible should be read by every ploughboy in England; and the time did come, and the truth purified their affections, ennobled their characters, and satisfied a want in their breasts which they felt, but could not appease. The Bible is welcomed in the studio of the artist, and in the humble cottage of the peasant. The young read it with delight, and moisten its pages with their beautiful tears. Delightful dreams are awakened, when they listen to the parables of Christ, which contain truths of inexpressible grandeur. The Bible is adapted to all conditions. Even wild insanity throws back its entangled hair, the throbbing heart becomes calm, and the Word of God, read in the presence of maniacs, seems to have an almost miraculous force. The laborer reads and feels his own spirit exalted. The prisoner reads, and his obstinate heart melts with contrition and repentance. The poor have felt rich in the possession of this volume. The aged lean on the Bible as a staff, and look upward with joy at the thought of that Heaven it has revealed to them. The infirm for years find ample resources in this one volume; they place it beneath their pillows, and sweet dreams come to them, as of old to Jacob, of the heavens opened and angels ascending and descending. The sailor feels the Bible to be his chart and compass, and an anchor to his soul, sure and steadfast. 'The Bible,' says Locke, 'is a volume, which has God for its author and salvation for its end.' Let the leaves of this Book, for the 'healing of the nations,' be scattered over the face of the earth.

Rev. Mr. Butler offered the following resolution: 'Resolved, That the adaptation of the Scriptures for controlling the passions of the people, and promoting the spirit of true liberty, furnishes one of the strongest motives for zeal in their dissemination.' He made several pertinent remarks, showing that while Philosophy enlightens the understanding and appeals to the conscience, but leaves the passions unregulated, the Scriptures are adapted to control and regulate them, and to promote the spirit of true Gospel liberty, the power to choose the right, by demanding the submission of the intellect, of the affections, and of the life to the will of God.

Rev. Dr. Vermillye, of New York, offered a resolution and some eloquent remarks upon the subject of Christian union. He rejoiced that the cause of the Bible Society brought Christians of all denominations together. It is one of the sources of sadness and difficulty to the minds of Christians, that the church of Christ is divided into so many sects. Many seem disposed to magnify these points of difference, and widen the breach existing between them, when on most of important subjects they agree. God grant that the differences and discussions of the present day may have the effect to make all Christians see eye to eye, feel heart to heart, and work hand in hand to spread the truth with all its blessings. Here we may unite in one common and glorious object. Here is a platform for all to stand upon and room enough. There is no crowding here, so long as we look to our one great object and that alone. But if we begin to think of our Presbyterianism, or our Congregationalism, and feel that our brethren who differ from us are too near, if we thus begin to elbow each other, then the platform of the Bible Society is not large enough. But let us remember that we are Christians, engaged in one common cause, and that there is one God and Father of us all, and how delightful and impressive the thought! Under the influence of such a spirit, we can accomplish much good for the world and the honor of the Christian name. Let us spread the Bible as the grand influence to bless the world. We need it as a nation, for its principles alone will perpetuate our institutions, and carry down from generation to generation the liberty which our fathers achieved. We need it as individuals, to moderate our chase in earthly pursuits, and to prepare us, for the last change that is before each one of us, when the earthly tabernacle of our home shall be taken down, to enable us to break away from time, and to go rejoicing and to say with the voice of triumph, 'I have waited for thy salvation, O Lord!'

After these remarks, the President observed in his peculiar and happy manner; 'We have seen how we may be united in reading the word of God; let us see how we may be united in singing his praise, and let us sing, with the spirit and the understanding, the Doxology, "From all that dwell below the skies."' The benediction was pronounced, and the meeting, which was very fully attended, adjourned at about six o'clock.

We have only given a brief and imperfect sketch of the Report and speeches at this interesting meeting, which is all that our present limits will allow.

At the meeting for business, in the Vestry of the Church, preceding the public services, the following were elected as the Officers of the Society for the ensuing year.

Rev. John Pierce, D. D., President.
Rev. John Codman, D. D., Vice President.
Rev. Francis Parkman, D. D., Cor. Sec'ty.
Rev. Wm. M. Rogers, Recording Secretary.
Henry Edwards, Esq., Treasurer.
Samuel May, Esq., Auditor.

Trustees.—Rev. William Jenks, D. D., Rev. Charles Lowell, D. D., Rev. Daniel Sharp, D. D., Rev. Manton Eastburn, D. D., Rev. Nathaniel Frothingham, D. D., Rev. George W Blagden, Samuel May, Heman Lincoln, L. M. Sargent, John Tappan, William Worthington, Albert Fearing, Benjamin Howard, William F. Otis, A. A. Lawrence, Jacob Sleeper, Charles T. Russell, George R. Sampson.

The Rev. Dr. Ware having declined re-election as Vice President, and Rev. George W. Blagden as Secretary, the thanks of the Society were unanimously voted to these gentlemen for their faithful services.

At a meeting of the Trustees, immediately after the public services, Rev. Francis Parkman, D. D. Rev. George W. Blagden, and Henry Edwards, Esq., were re-chosen as the Executive Committee for the ensuing year; to whom application is to be made for Bibles.

### 'MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.'

The Annual Meeting of this Corporation was held at the house of Rev. Dr. Frothingham on Monday last; when the following gentleman were chosen as the government of the Society for the present year.

Hon. P. C. Brooks, President.
Rev. John Pierce, D. D., Vice President.
Rev. Francis Parkman, D. D., Secretary.
Hon. James Savage, Treasurer.

Counsellors.—Hon. President Quincy, Peter C. Brooks, Jonathan Phillips, Leverett Saltonstall, James Savage, Rev. Dr. Codman, and John A. Lowell, Esq.

Hon. Abbott Lawrence and Hon. Stephen C. Phillips of Salem, were elected as members of the Society to fill the vacancies occasioned by the deaths, since the last year, of Levi Hedge, L. L. D. of Cambridge, and of Joseph Peabody, Esq., of Salem.

It appearing by the Report of the Treasurer, that Five-Hundred Dollars had been recently given to the Society by the Hon. Peter C. Brooks, thanks were unanimously voted to him for his liberal and acceptable donation.

We rejoice to learn, that the funds of this ancient and truly benevolent institution are in a flourishing condition, as we know of none dispensing a more sacred and unexceptionable charity than this. We heartily commend it to the good wishes and patronage of the rich and the charitable among us.

### AMERICAN UNITARIAN ASSOCIATION.

This Association celebrated its nineteenth Anniversary on Tuesday evening, May 28th, at Rev. Dr. Gannett's Church. The meeting was opened with prayer by Rev, Mr. Hall, of Providence. The newly elected President, Hon. Joseph Story, L. L. D. offered some remarks congratulating the meeting on the favorable auspices under which it was holden, and urging upon all the necessity of working, not as Unitarians only, but as Christians, to preserve inviolate the principles of Protestantism, the right of private judgment and the sufficiency of the Holy Scriptures. Many pernicious doctrines are advanced in the present day, some elevating the value of tradition above that of the Bible, others asserting that 'there can be no church without a bishop.' We are called upon all to buckle on our armor, and fight for these principles on which our liberty, both political and religious, is founded.

Rev. Charles Briggs, of Roxbury, General Secretary, read the Annual Report, containing an interesting account of the proceedings of the Association during the past year. More has been accomplished than during any preceding year, and more could have been done if the needful funds had been at hand. Eighteen Auxiliary Associations have been formed. Nineteen have become life members of the Association. The whole number of members is now between five and six thousand, upwards of four hundred of whom are members for life. Appropriations have been made for twenty-four feeble societies. Much sympathy has been manifested on the subject of Western Missions, and during the past year, the Association has employed, for longer or shorter periods, seventeen missionaries. Interesting letters from some of these were read. The receipts of the Association have been $10,185 02 and the expenses and appropriations $10,368 27. The churches of our denomination in the several sections of this country and abroad are generally in a very flourishing condition. Eleven clergymen have been called away from their earthly labors, during the past year. Time only allowed the Secretary to offer a brief and touching tribute to the memory of Ware, one of the earliest friends, and for ten years an efficient officer of the Association.

Rev. S. K. Lothrop, in behalf of the Executive Committee presented the following Resolutions for discussion during the evening.

Resolved, That the agitations and strifes that divide and subdivide the various religious sects that maintain an extra Scriptural authority in matters of faith, whether said authority be supposed to reside in human creeds, or hierarchies, and the evil consequences resulting therefrom, exalt and assure those great Protestant principles, by which Luther was justified, and through which he triumphed; which Robinson commended to the Fathers of New England, to which we claim to be faithful, but from which, all these sects seem, in our judgment, more or less widely to depart.

Resolved, That in our recent missionary efforts, we recognize the practical operation of Gospel principles and affections; and that in the success of these efforts, we find encouragement to renewed exertions to fulfill our part in the execution of that great command of our Lord and Savior, Jesus Christ, which permits us not to cease from our labors to diffuse the Gospel, till it is preached to every creature; and upon these exertions, we devoutly supplicate the Divine blessing.

Resolved, That we are gratified to learn, that notwithstanding intolerance and injustice have subjected our brethren in Great Britain and Ireland to severe trials, in which we sincerely sympathize, Unitarian sentiments are yet making gradual, healthful and steady progress in those countries, as also in France and Holland, and in Switzerland; and that we regard this fact as uniting with much other evidence to prove that all the obstacles resulting from religious prejudices, from ecclesiastical and political powers, though they may retard, can not wholly prevent the growing prevalence of those pure and simple Gospel truths which we hold—truths which we may hope, through the influence of a liberal, intellectual christian culture, to see more generally diffused.

Resolved, That we bow submissive to those appointments of an allwise Providence, whereby an unusual number of our clergy, highly honored and beloved, have been removed during the past year, from the scene of their earthly labors, to their heavenly reward; and while we tenderly sympathise with their bereaved families and flocks, we cherish their memories as a rich legacy of holy influence—incentives to gratitude and fidelity.

The first Resolution was supported by Rev. Mr. Stetson, of Medford, who said that he should touch the resolution only at a single point. He could declare all which suited his purpose in two expressions, 'I am not ashamed of the Gospel of Christ, and I value my personal sentiments because I feel them to be the true Gospel.' He valued them as adapted to promote the best interests of man. There is a tendency among many to consider religious opinions of little importance. He considered it a matter of exceeding importance what religious views we hold, concerning the nature of God, concerning man, human duty, and Jesus Christ as the great exponent of the nature of God, of man and human duty. He believed that the Christian world is moving on to the deep conviction that the Unitarian body is the vanguard of civilization and liberty. He did not wish to glorify it, and he had never reproached it only as its members have been unfaithful to their great principles. Unitarian Christianity is worthy of confidence and love, because of the views which it presents of God the Father and His Fatherly care. We do not suppose that the mass of men can ever become profound theologians, but it is desirable that all should possess some distinct points of belief which they can understand and meditate upon. Unitarianism presents a theology exceedingly humble, simple and interesting, and which can be understood by all. Thus are its views concerning God. Before Christ came, the idea of God as a universal Father was understood by few beside the Prophets. He was regarded as a mighty Lawgiver, as a powerful Sovereign. Jesus came to reveal the Father as an object of unending love. The human soul must interpret all the fulness and depth of the word Father. Jesus in his life presents the true conception and sentiment of God the Father. Now if he is our Father, it follows that he loves all men, with an unquenchable, everlasting love. There are no outcasts, no aliens, no man, woman or child, but has received of the fulness of God's mercy. If we have One Father, the inextinguishable source of affection to the human race, then are we all brethren, and must love one another. There are no aliens from this family, no stepmother to drive us from our Father's house; all are equally near to him; he intends that all shall receive of his infinite fulness. God appoints prophets and teachers, but he will not abdicate the government of his spiritual kingdom. If we are brethren, we must treat and love one another as brethren. If such are our views, we have something exceedingly interesting to occupy our minds; we have a religion of which we need not be ashamed, which we may value above all things. If we regard God as our Father, and Jesus Christ as our Teacher, Redeemer and Savior, we owe no allegiance to any creed, to any Church, to any authority, except that of the Divinity. We are individuals, and Christ has given to 'as many as believe on him power to become the sons of God,' and has placed them in the same relation to Him with himself, that they might receive the truth from God face to face.

Rev. Mr. Thompson, of Salem, next addressed the meeting. The doctrine of the sufficiency of the Scriptures, he said, had been called a doctrine of Protestantism, but he thought it ought to be called a doctrine of Unitarianism. The most agreeable, as well as striking feature of Unitarianism is, that it takes its views directly from the Scriptures. We do not go to creeds and traditions, and ask them what we shall believe, and to the Bible afterwards to obtain a confirmation of our views. We go to the Scriptures and ask them what is the truth to be believed. We care not for all the creeds of Popes and Bishops and Kings. We go to God, as the only source of Divine knowledge which he revealed in what Jesus taught, which his apostles believed, and which he would have his disciples receive and do. This is a great point, and a great point of difference between Unitarianism and most other denominations of Christians. Will it be said that those who take the name of Orthodox take their views from the Bible? We must deny this. They do not, and never have practically consented to this principle, but have always virtually rejected it. They have not admitted it and acted upon it, because they see that it must be fatal to their system of theology. Take away all false and blinding creeds from the minds of men, and let the word of God have free course. Let all go to it for doctrine, for precept and example. This has not yet been done, nor will it be while the creed usurps the place of the Bible. The creed is obeyed first, the Bible afterwards. If one wishes to be admitted into one of the so-called Orthodox churches, he must say virtually, 'I believe in this creed *now*, and I will always believe in it. I will walk in fellowship with all who believe in this creed, and with none other.' Such is one of the most mournful facts in the history of the Protestant Church. Let us consider the wrong, the awful presumption there is in it.—Consider its bearing on a young man, just aroused to the contemplation of his duty and destiny, and for the first time thirsting for truth and the living God. He is presented with a creed, which is represented to contain all the essential doctrines of religion, and he is persuaded to assent to it. If, in the Providence of God, a better way is revealed to him, will he permit himself to make it known? Will he not hide it in his own bosom, conceal it from his best friend, and place a bridle on his tongue, lest, in some unguarded moment, the secret escape from his lips? He knows that excommunication and disgrace will be the price which he must pay for giving utterance to the truth concealed in his own heart. No greater usurpation of the authority of Christ exists in the Church. Be it said to the praise and glory of Unitarians, that they have always remonstrated against it. And we trust that they always will remonstrate against it, until the great doctrine of the sufficiency of the Scriptures, and of their inexhaustible wisdom, becomes universal in the church of the redeemed.

Rev. Mr. Whitman, of Portland, offered some excellent remarks. He had once heard it said that creeds were necessary to promote the harmony of the church. It is one peculiarity, that, while others assert the sufficiency of the Scriptures, but do not, in practice, throw off the authority of Pope, or Bishop, or Church, we recognize the ability of the individual to interpret for himself. This is the true ground of our union. We must be true to our own convictions, and just in regard to those who differ from us. Ministers have sometimes complained of laymen, that they have not taken the interest which they ought to take in matters of religion. Happily, the charge cannot now be made. But men will not labor in the work until they can go to Christ for themselves; until they can go to the Bible with none standing between them and their Savior. We hope that they will catch the spirit of Christ, and labor for the cause we have at heart. We rejoice that they are taking such an active part, speaking upon the subject, and putting heart and hand to the work. We lose no respect for them. Christ authorized no priesthood; and all should be engaged in one great cause, as brethren, each in his appropriate sphere. We must not rest contented with present attainments, but press onward, and rejoice in the position which we occupy, where progress can always be made. Let each and all gather truth and move onward in the spirit of harmony and love, each willing in his heart to exclaim, with Saul, 'Lord, what wilt thou have me to do.'

After some remarks by Rev. Mr. Robbins, of Chelsea, on Christian liberty, the first resolution was adopted, and the second was taken up. Hon. Stephen Fairbanks presented a Report of the proceedings of the Committee on Missions, appointed about two years ago. Two Boards were then instituted, one for receiving, and the other for distributing missionary funds. The original plan was to obtain $10,000 a year, for five consecutive years. For the first financial year, ending May 21st, 1844, the sum of $10,092 90 was raised, and appropriated, as specified by the respective donors, to the American Unitarian Association, the Society for the education of Theological Students, the Evangelical Missionary Society, or to feeble Unitarian Societies.

Rev. J. F. Clarke, of Boston, made some practical and sensible remarks on the subject of Western Missions. He thought that to be a Christian and to be a Missionary, were about one and the same thing. If a man goes to the West with the sole object of making men Unitarians, of converting and proselyting to our peculiar form of belief, he will not, in these days, make an efficient Missionary. The Missionary must have for his object, to convert souls to God. Let him not go out to dispute with other sects. Let him walk right over them, and prosecute his great object of representing God as a Father and Friend, of speaking to men as sinners, and urging them to become reconciled to God.—He must be no formalist, but must walk over forms as over creeds; he must be ready to speak in season and out of season, as a clergyman and as a layman, in the school house, in the canal boat, under a tree, under the sky, where there is no hymn book, no organ, no pulpit, no audience of thousands; where there is only one willing soul, he must endeavor to convert that soul. It is well that there are clergymen, who may devote all their time and talents to the study and advancement of truth. But they must not form a distinct caste. Each one, both of the clergy and the laity, must preach the Gospel according to the abilities afforded him.

After a few remarks offered by Dr. Saltmarsh from Hartford, Ct. asking aid for the newly-formed Unitarian Society in that place, the second Resolution was adopted.

The third Resolution was then supported by Professor Brooks, of Boston, who spoke of the progress of Liberal Christianity in France. The French, he said, are a peculiar people, full of mathematics and as full of poetry, patient in investigation, and as violent in action. They are divided into three sects, the Lutherans, called Methodists, the Baptists and the Episcopalians. Some hold to the Confession of Augsburg, some to that of Rochelle, and some to neither. There are twenty three Protestant Churches in Paris. One of the largest Catholic Churches in the kingdom, that of the Assumption, has recently come into the possession of the Protestants, and a year ago Prof. B. worshipped in it. Protestantism is rapidly spreading in France, and why should it not? It introduces a new and better order of things. It is said that Louis Phillippe and his son are Protestants. Mr. B. could not state this as a fact, but he knew that the Duchess of Orleans was a strong and an intelligent Protestant. And so are Guizot, Cousin and other distinguished Frenchmen, who have fought valiantly for the truth which they believe. The people are strongly interested in the subject of Liberal Christianity. A weekly paper has been established for the exposition of Unitarian views, which, in France, are known under the name of 'Modern Orthodoxy.' While other Churches are poorly filled, those of the Unitarians are crowded, because the seats are free, and Mr. B. was often obliged to go half an hour or an hour before the time, in order to obtain a seat for himself and family. The Calvinists resolved to do by stratagem what they could not do by argument. They resolved to sacrifice all who differed from their views at a single blow. They formed in secresy and silence a society under the specious name of a 'Society for the promotion of the general interests of Protestantism in France.' But no one could be admitted as a member who had not signed the articles of faith denominated Orthodox 'through all ages.' This Orthodoxy was directly opposed to 'Modern Orthodoxy,' and this proceeding of the Calvinists, arrayed Protestant against Protestant, and destroyed all unity and harmony in the Church. They were willing to acknowledge all as brethren in Adam, but not all as brethren in Christ. The Liberal Christians made an appeal to the Churches, and all thinking men of every denomination condemned the measure as Popish and Anti-Protestant, and most Protestants went against the new society. At present, there is some prospect of glorious results in the cause of Unitarianism in France, for there is no prejudice there. Let us extend to our brethren there our cordial sympathy, our best wishes, our most fervent prayers. Unitarianism is taking the lead in the great moral reform of the nineteenth century. What Republicanism will be to the political history of this period, Unitarianism will be to the religious history of the age. Let us then pledge our fidelity to our country and to our religion.

The third Resolution was then adopted. The hour being late, no remarks were made on the fourth Resolution, but on motion of Rev. Dr. Parkman, it was adopted in silence, the members of the Association rising. After singing the Doxology, the meeting, which was very fully attended, adjourned at half past ten o'clock.

### THE COLLATION.

This recent addition to the numerous observances of Anniversary week was designed to bring the families of the clergy and of the city together in pleasant social converse where the formalities of discussion might be dispensed with. It was provided by the Unitarian laity of this city, and an invitation was extended to all our clergymen with their wives to be present, and accept the hospitalities. An assemblage of about nine hundred persons met in the attic over the long and spacious hall of the Worcester Rail Road Depot at one o'clock on Tuesday, and after an opportunity for meeting each other for the first time before the lapse of a year since many of them saw one another's faces, were summoned to the tables. The sight of that noble hall with its six long tables extending through its spacious area, and the neatness and profusion with which they were spread was a spectacle of itself. By the judicious management of the Committee of Arrangements, the company was seated without any confusion. After the invocation of the Divine Blessing by Rev. Mr. Putnam, an hour was spent upon the repast and in conversation between neighbors at the tables. Rev. Chandler Robbins then returned thanks. The intellectual and spiritual repast was entered upon by the Chairman, Hon. Jon. Chapman. With that grace and propriety for which he is so distinguished united with the expression of elevated and sincere feelings, our late and honored Mayor opened a rich vein of discourse. He gave a hearty welcome to the guests, he spoke with earnest and becoming seriousness upon the great interests of our cause, and with an animated and playful address he called upon all present to prepare to speak a good word, or to listen and enjoy.

Copy of J. Q. Adams letter to the Committee of Arrangements for the Unitarian Collation, May 28, 1844.

Washington, 18th May, 1844.

Fellow Citizens, and Christian Brethren,

I have received with grateful sentiments your kind invitation to be present and to preside at your approaching anniversary festival, an honor, of which, however unworthy, I should be happy to avail myself, but for engagements of public duty, which, after that time, will detain me at this place. Instead of my presence, please then to accept the assurance of my fervent prayers for the advancement of liberal religion,—Faith, Hope and Charity—and all the blessings of Heaven upon every individual partaking of your collation.

Your friend and brother,
JOHN QUINCY ADAMS.

The meeting was then addressed, by Rev. Mr. Taylor, Rev. Mr. Holland, of Rochester, Rev. Mr. Whitman, of Portland, Rev. Mr. Thomas, of Concord N. H., Hon. John C. Park, of Boston, Rev. Mr. Waterston, of Boston, Hon. Stephen C. Phillips, of Salem, Rev. Mr. Briggs, of Plymouth, Rev. Mr. Caldwell, of Montreal, Rev. Mr Bulfinch, of the City of Washington, Professor Prooks, Rev. Dr. Gannett, Rev. Dr Parkman, of Boston.

There being an organ in the hall, the singing of three original hymns and of the Doxology was very impressive. The occasion was joyous and edifying.

### PRISON DISCIPLINE SOCIETY.

The Nineteenth Anniversary of this Society was held on Tuesday, at Park Street Church. President Wayland presided. After prayer the Report was read by Rev. Louis Dwight.

Addresses were offered by Saml. Greele Esq., Rev. Mr Waterston, Hon. Horace Mann, and Rev. Dr. Jenks. We would be glad to give abstracts of these addresses, but have not been able to obtain them. Mr. Greele has kindly complied with our request to furnish the substance of his remarks.

MR. GREELE'S SPEECH.

Mr. Greele, after moving the acceptance of the Report, observed; And, here, Mr. President, perhaps I should do well to stop, and give place to others, who are more able to address you on this interesting occasion, than I am. I cannot however take my seat, till I have expressed my satisfaction, at seeing gentlemen of various creeds in religion, and of different parties in politics seated on this platform, and by their presence giving countenance to the Society, over which you are called to preside. I am likewise pleased to find, that the gentleman who occupies the Chair, the gentleman who holds the purse strings of the Society, and the gentleman who is its active agent, each belongs to a different communion. It is right, that it should be so. If the officers of this Society be honors, as doubtless they are, they have been pretty equally divided; if they are burdens, and burdens they may be, they have been most impartially distributed. I mention these things as proofs of the kindly feeling, that pervades this Society. Here are no sectarian objects to be promoted; no antagonistical interests to be consulted. Whatever may be our views in other respects, we stand here as on common ground. Right glad am I to find here a green spot, which has been made verdant by holy purposes, and by good affections, even though that spot be, as it were, within the walls and the limits of a prison yard.

The Reports, which have emanated from this Society, have struck a cord, which vibrates in every denomination of Christians, who are lovers of God and of goodness, wherever they are, and whoever they may be. No wonder that it is so; for this society aims to accomplish a good, in which we all have a common interest. The name which you have adopted, intimates rather than explains the object of your association. It is called the Prison Discipline Society. It proposes to bring moral means to act for the reformation of those, who have been subjected by their crimes to the physical power of the community. In doing this, it tempers the just, though stern judgment of man, with the sweet mercies of Heaven. It addresses those, who are under condemnation by the law, in the language of kindness, of faith, and of hope. It says to them, 'be of good cheer, though your sins be as scarlet, they may become as white as snow.' Though your iniquities be many and aggravated, if ye repent, they shall be forgiven you. Though you may have sinned as did the thief on the cross, if you partake of his penitence, you will share in his pardon.

What a wonderful change has come over the community in its feelings towards, and in its treatment of the unhappy prisoner! He was, not many years ago, viewed and treated as an outcast from hope and from God, as well as an enemy to his race. His punishment was considered as a debt, due to the civil society, of which he was a member. Very few thought that this very punishment might be made, through the appliances of the Gospel, tributary to his reformation and salvation. Here let me ask, what was the effect of the former treatment of criminals? The answer you shall have in the language of one, who has long since expiated his crimes on the gallows. He shrewdly remarked, and a shrewd man he was, "Your county jails are academies of wickedness, whence issue the smaller rogues, the petty thieves, who prey on the community. Your state prison, is the great university, whose inmates become accomplished in the mysteries of iniquity; and when they come out, they graduate as masters of all diabolical arts, and prepared to do the devil's bidding, whatever it may be.' In those by-gone days the rooms of your prisons were large, and each room was occupied by some half dozen prisoners. In these dark recesses, plans of wickedness were devised and matured for after-execution, when the occupants should be set at liberty, either by pardon, or by expiration of sentence. But, Sir, many of our prisons, I wish I could say the same of all, are now so constructed, that each prisoner is left alone by night in his solitary cell, there to commune with his bible, his conscience, and his God. I believe I may safely say, that your Society has had an agency, more or less direct, in most of these improvements, through the light, shed on the subject by your enlightened, indefatigable Secretary.

Notwithstanding we may be, and sometimes are deceived by appearances, your statistics will bear me out in the assertion, that many, who entered your state prison as hardened sinners, have, through the patience of hope, and the labors of love, combined with the motives and appliances of the Gospel, come from out those walls Christians in faith and in practice. They have become useful members of society, and worthy communicants in our churches. Their names are well known to your Secretary. And why should it not be so? We see in Christianity a cause adequate to such an effect. Belief harmonizes here with the principles of philosophy, as well as with the dictates of religion.—Whenever, therefore, we see a hardened sinner, plucked, as it were, as a brand from the burning, marvel not my brethren, for philosophy, no less than religion says, it is just such an effect, as we should expect from such a cause.

This very Gospel, which has exerted its reforming power on the prisoner, has likewise, as you have learned from the Secretary's Report, operated as medicine, yea, as the balm of Gilead, on the diseased in mind. Though the miracle has ceased, the spirit of the miracle remains, and like the touch of the hem of the Savior's garment, it has cured the insane.—How delightful must it be to visit the asylums at Charlestown and Worcester on Sunday morn, and there see those, whose mouths were but lately filled with imprecations on heaven, and with curses on man, now sitting in the chapels of those institutions, decently clad, and in their right mind, joining in the devotions of the sanctuary?

I might here pay a tribute of respect to your worthy Secretary. But as he is present, I will simply say, his reports are his best commendatory letters, read and known of all men. May they, at some far distant future period, stand forth as monuments to his memory. May he, in company with our American Mrs. Fry, who is now co-operating with him in the same holy cause, continue to labor prosperously and successfully. God speed them both in their goodly work.

As short speeches are the order of the day, I believe it is time for me to close; for I am resolved, that my speech, though it may be lean, shall not be long.

One word more, Mr. President, before parting with you and this respectable assembly. It has been ordered by a most felicitous arrangement, as I think, that the three most important societies, the Bible Society, the Peace Society, and

the Prison Discipline Society, in all of which most of us are deeply interested, hold their meetings early in the week. I am glad that it is so ordered; for you, sir, and I, and others here present, will soon separate to meet in different churches. Let us carry to those churches that mutual respect, which we have felt for each other in our previous meetings. With the Bible bound to our hearts, with accents of peace on our lips, and with the sincere purpose of reforming our fellow men and fellow sinners, we cannot but love and respect each other. Let, then, the passer by, as he drops into those different churches, and listens to the speeches there made, and observes the spirit there displayed, have occasion to say, behold how these Christians, though differing in doctrine and in discipline, yet partaking of the same heavenly temper, love not only those of their own communion, but all who bear the name and the image of our common Savior.

## MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

This body of Massachusetts Clergy met in the Common Pleas Court Room on Wednesday, five o'clock, P. M. Rev. Dr. Dana, the preacher for this year, officiated as Moderator. Rev. Mr. Adams of Boston was elected Scribe, Rev. S. K. Lothrop Treasurer, and Rev. Dr. Codman Auditor of the Treasurer's Account. The rules of the Convention were read, when Rev. Enoch Pratt rose to ask for another reading of the First Rule, that he might decide whether he was a member of the Convention, and whether his widow (prospectively, of course) would be entitled to the benefits of its charity. Mr. Pratt stated that he had been ordained more than thirty years over a parish, but was now officiating for another parish, by vote of the Church. The Rule is, 'Every ordained Congregational Minister having the care of a particular Church in this Commonwealth shall be a member of this Convention.' Drs. Peirce and Lowell who were on the Committee for drawing the Rules, said that this Rule contemplated exclusively ordained or Installed Ministers. The Moderator likewise decided that no Minister who merely had the supply of a pulpit could vote in Convention. A Committee of five was chosen to report at the next Convention what is the proper construction of the Rule, a matter of great importance at the present day of instability and temporary engagement in the pastoral office. When it is considered that the beneficiary aid received by the widow or orphan children of a member of the Convention amounts to a considerable sum annually, the serious aspect of the question will be understood. The Convention then proceeded to ballot for second preacher, and the Rev. Dr. Lamson of Dedham was declared elected.

The Sermon was preached on Thursday in Brattle Street Church by Dr. Dana. Text: Malachi iii. 3: 'He shall purify the house of Levi.' The attendance was very thin on account of the Temperance Celebration. The collection ran down, we should say, rather than amounted to 69,23.

## 'SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY, AND CHARITY.'

At the Annual Meeting, the following Officers were chosen.

Rev. Francis Parkman, D. D., President.
Rev. Samuel Barrett, Vice President.
Rev. Alexander Young, Secretary.
William T. Andrews, Treasurer.
Trustees.—Revs. James Walker, D. D., Joseph Allen, George Putnam, F. D. Huntington, Amos Smith.

## SUNDAY SCHOOL SOCIETY.

The Sixteenth Anniversary of the Sunday School Society was celebrated at Rev. Dr. Gannett's Church, on Wednesday evening, May 29. The Annual Report was read, and addresses were made by several distinguished gentlemen. We shall give a full account of the meeting in our paper of next week.

For the Register.

## MASS. CONGREGATIONAL CHARITABLE SOCIETY.

My attention was drawn to an article in yonr last Register, under the head of 'Mass. Congregational Charitable Society,' in which an erroneous impression is given. This probably arose from the writer's confusion, which runs throughout, of the Convention of Congregational Ministers with the doings of our Society. In the first sentence appears the *first* error, stating the notice in your paper of May 11, as requiring the names of the widows with an account of their circumstances to be handed '*to the Secretary of the Convention's Committee.*" It seems a strange mistake, for there is no such thing in the notice, nor any mention of the Convention at all.

The *second* error grows out of the first. It represents the object of the Convention, and that contributions are taken annually at Brattle Street Church for the object. Now this, and the remarks that succeed, may be very pertinent to the Convention of Ministers; but the Corporation, whose name is put at the head of the article, is in no way implicated. Instead of the annual contribution at Brattle Street Church being made *for* our Society, we have always granted a sum *to* said contribution; and I am sorry to hear, that our grant has often been more than equal to the residue of the collection.

A *third* error is the supposition, that the Committee of the Society, who possess the discretionary power of admitting beneficiaries, make 'arbitrary by-laws, to cut off some who most need, and well deserve assistance. This is not the power of the Committee. By-laws are made by the Society; and they must be followed by the Committee in their recommendations of beneficiaries, to whom, *severally*, specific sums are granted by vote of the Corporation.

May it not, hereafter, be well for such inquirers to bear in mind the distinction between the venerable Convention, and our Society. Each has a regular and independent process; each distinct funds, separate officers and diverse control. The Convention, indeed, not being a body corporate, has asked our Society to hold its fund in trust; and receives and distributes at its own discretion the annual income. Of our Society the fund is more than ten times greater than that of the Convention; and the grants are systematically increasing, being this year, for the first time, two thousand dollars.

The Treasurer of the Mass. Congregational Charitable Society.

May 27, 1844.

## NEW PUBLICATIONS.

The Child's Friend, designed for Families and Sunday Schools, edited by Eliza L. Follen. June, 1844. Boston: Leonard C. Bowles 118 Washington street.

We know not how large the subscription list to this work has become, but we hope the patronage it receives, is equal to its merits. The number, for June, which is now upon our table, presents a variety of moral, interesting and instructive articles. We have frequently had occasion to commend this little work; but we would especially call to it the attention of our brethren, who may be looking out for Sunday School books. From the number before us we make the following extract.

WHAT SHALL WE TAKE WITH US TO HEAVEN?

I recollect once giving a little boy some pretty thing as he lay in his crib, where he had been ill for some days: he looked at it for some time with delight, and then shut his little hand down upon it, and said, 'I mean to keep this beautiful thing as long as I live, and when I die I mean to take it to heaven with me.' I did not say to him, you cannot carry it to heaven, for I knew it would nearly break his heart to tell him so, and it would not have been telling him the whole truth. This little boy was not then old enough to understand how it is that all true joys we have here, go with us to heaven. If I had said, no, you cannot take that pretty thing to heaven, you must leave it here when you die, he would have felt very sad, and believed that death took away from him all his pleasures, and then he would have believed what was not true; for all our true pleasures live with us in the mind, and the mind never dies. The delight this little boy took, in the pretty thing he clasped so closely in his hand, was in his own mind, it was there ready, when he grew older to take delight in other things more beautiful than his plaything. This love of the beautiful which God has given us, we shall, no doubt, take with us when we leave this world for another one, where God is present, as he is here.

Now is it not a good thing to ask ourselves, what we should like to take with us to heaven, and endeavor to obtain, and keep these. What is it that we should not like to part with when we come into the presence of angels? The love of the beautiful, is certainly one thing, for there we shall be admitted to far more beautiful objects than any our eyes behold here, and we shall wish to be able to enjoy them. Then the love of friends is another, which we should want to take with us, for there we shall see those again who left us weeping on the earth. How will the child spring to the arms of his father and mother on whose bosom he laid his head and confessed his faults, and received the kiss of forgiveness; how will the brother clasp again to his heart the dear sister who left his side when they were playmates together; how will the friend rejoice to meet the friend with whom he had pleasant walks, and with whom he had joined in works of charity. And with what unspeakable joy will sorrowing parents see again those dear ones whom they would have died to save from wrong and suffering. Then the love of right; that key to the gate of heaven which opens to us all the joys that this love brings to us; this surely will not leave us when we die. Without the love of right, we cannot expect to be admitted into the presence of the good; without this, we cannot hope to stand before that being who is perfection and whose name is, Love.

We see then, that the love of the beautiful, the love of friends, and the love of right, are those things which we shall want to hold closely to our hearts, and then, when we lie upon our last couch we can say, we will take them with us to heaven.

Hymns and Tunes for Vestry and Conference Meetings, by Edwin M. Stone. Boston: William Crosby: 1844.

This is a timely publication by Rev. Mr. Stone of Beverly. In a short preface, he says, 'he has endeavored to adapt this little work to the peculiar wants of Vestry and Conference Meetings.' And we think he has succeeded. It is suited to the new and increasing wants of our denomination. He has not prepared a new Hymn Book, strictly speaking, of which we have so many and of an excellent character, but a book in which there is a union of the Singing and Hymn Book; containing *eighty three tunes*, to each of which on the same page, or, as is sometimes the case, on the same and opposite page, are two or three hymns adapted to each particular tune both as to metre and key. By this arrangement, nearly a *hundred hymns* of various metres, embracing a great variety of subjects suitable to Vestry and Conference Meetings, with well adapted music directly under the eye, are brought within the compass of ninety-five small pages.

The advantages of this arrangement, for such meetings, are obvious. Many can sing, if they have the notes before them, but not without; others again need not the music, but must have the words. In this case, the wants of both are well met; and facilities are given to all at a small expense, to engage in this delightful portion of the devotional exercises.

The hymns are selected with much discrimination and good taste. They are alike devotional and practical; warm, yet rational; and, with few or no exceptions, are those which have received the commendation of every class of Christian believers. The tunes, as the Editor remarks, 'are favorites of the old and modern schools.' P.

## AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

| | |
|---|---|
| From the Auxiliary Association in Waltham, | $31,00 |
| From the Auxiliary Association in Medford, | 59,00 |
| From the Auxiliary Association in Bangor, | 50,00 |
| From the Auxiliary Association in Rev. Mr. Ellis's Society, Charlestown, | 125,00 |
| From the Auxiliary Association in Portland, | 34,00 |
| From the Auxiliary Association in Leicester, | 24,00 |
| From the Auxiliary Association in Fitchburg, | 40,00 |
| From Mrs. Mary and Miss Catharine Clap of Dorchester, to constitute them Life members, | 60,00 |
| From a Lady in Sterling to constiute herself a Life member, | 30,00 |
| From the Christian Benevolent Society in Sterling, | 17,00 |
| From the Auxiliary Association in Sterling, | 12,75 |
| From the Auxiliary Association in Cambridge, | 15,00 |
| From the Auxiliary Association in Hartford, | 6,00 |
| From the Auxiliary Association in Grafton, | 20,00 |
| From the Auxiliary Association in Nantucket, | 10,00 |
| From a friend in Dover N. H., Donation, | 50,00 |
| From the Auxiliary Association in Petersham, | 24,00 |
| From the Auxiliary Association in Danvers, | 30,00 |
| From Hon. Joseph Story, annual subscription, | 5,00 |

Important Decision. At the last meeting of the Baltimore Annual Conference, Francis A. Hardin, a travelling preacher, was suspended from his Ministerial functions for refusing to emancipate five slaves which had come into his possession by marriage with Miss Swan, of St. Mary's Co. Md. From this decision he appealed to the General Conference, and after devoting nearly four days to an investigation of the case and a hearing of the parties, that body on Saturday last rendered a verdict affirming the decision of the Baltimore Conference, by a vote of 117 to 56, thus settling the principle that a slaveholder, in a State where the laws do not render emancipation absolutely impossible, ought not to be ordained as a preacher in the Methodist Episcopal Church. This verdict will be seen to be more emphatic in its bearings on Slavery, when the ground on which Mr. Hardin placed his defence is taken into consideration. It was shown distinctly that the laws of Maryland allowed emancipation only on condition of the removal of the slave beyond the limits of the State. On this point the highest legal authority was quoted, and it was contended that in such a case slave holding did not work a forfeiture of a ministerial character, the Discipline only requiring the preacher to "execute, *if it be practicable*, a legal emancipation of his slaves conformably to the laws of the State in which he lives." It was not denied that the laws of Maryland did contain the provisions relied upon by the appellant in his defence, and yet so strong was the feeling against Slavery, that the General Conference decided by a vote of more than two to one that the decision of the Baltimore Conference should stand as the solemn decision of the whole church.

Those who are not acquainted with the internal policy of the Methodist Church may perhaps infer from this that hereafter no slaveholder can be ordained as a minister of that Church, in any part of the country. However natural such an inference might be, we suppose it will not be warranted by the premises. With the exception of the Delegates of the Baltimore Conference, (located partly in Maryland and Virginia and partly in Pennsylvania) one Delegate of the Missouri Conference and one from the Texas Conference, all the Southern Delegates voted in the minority; while all from the North, with the exception of three from the Philadelphia and two from the New Jersey Conference, voted with the majority. The division, therefore, was essentially between the slaveholding and non-slaveholding States; and as the question turned upon the proper meaning of a clause of the Discipline, it is probable that the Southern Conference will continue to give it the same construction as heretofore; nor is it likely that the General Conference will call them to account for so doing. The moral influence of the decision, however, must be widely felt; and when it is considered that the Southern Delegates contested the case with all their strength, the issue must be regarded as highly important in its bearings upon Slavery as connected with the Methodist Church. [N. Y. Tribune.

Singular Disease. The Fall River Monitor gives the following distressing particulars of a disease which has recently attacked a family in that village.

A family by the name of Macomber, recently from Westport, living in the southwesterly part of this village, were a short time since severely attacked with stiffness of the joints and complete prostration. The man, his wife and three children, were attacked within a short time of each other. They are rational, can converse, but cannot move. They can assign no probable cause for their malady. Neither have the physicians been able to satisfy themselves of the nature or cause of the disease. A council of distinguished physicians, composed of some in this place and some from other places, among whom was the venerable Doct. Miller of Franklin, have attended this sick family. A few days since one of the daughters died. A post mortem examination was had—but nothing, we understand, was discovered to satisfy the physicians of the nature or cause of the disease. The stomach and bowels were healthy, and nothing appeared to indicate the origin of the complaint. Their appetites are for the most part good. The mother died on Thursday. The father still languishes, but is not expected to recover. Three sons remain in health. Two of them live from home, and were not in the family when the others were attacked. The other, a little fellow, about four years of age, who has been constantly with the family, is yet in health also.

There is something very remarkable about the sickness of this family. We hope it may be thoroughly investigated and thoroughly understood.

The Slave Trade. From a conversation we have had with Lieutenant G. W. Chapman, the officer sent home from the coast of Africa in charge of the brig Uncas, we gather that the traffickers in slaves are prosecuting their iniquitous calling with a renewed vigor the present season. A small brig, the Volador, has successfully run the gauntlet of American and British cruisers, with 300 negroes on board, notwithstanding the utmost vigilance had been exerted to cut her off. The Baltimore built ship Crawford, a fast vessel, which formerly sailed out of this port, is now on the Coast, and is thought to be waiting an opportunity to carry off a cargo of slaves, of which she could stow at least one thousand. She is 600 tons burthen, mounts six 18 pounders, with numerous swivels, and has a crew of some 80 or 90 men. Although she has been sold to the Spaniards, it is suspected that she still has American papers. The boats from the British cruiser Ferret, lying off the Gallinas, endeavored to capture the Crawford a short time since, but were driven off by a heavy discharge of musketry and small shot. After this the Crawford put to sea.—Lieut. Chapman is of the opinion that a small steamer or two would be of more service in preventing the slave trade than a dozen sailing vessels. [New Orleans Picayune, May 4.

Arrest of Notorious Burglars. The police of Baltimore have succeeded in arresting a gang of notorious burglars, who have been prowling about, committing their depredations in that city. They first arrested one Samuel Jacobs, in whose possession they found a portion of the goods stolen from the store of E. B. Hayward, which was robbed on Tuesday night or Wednesday morning last. Continuing their search, the officers were enabled to arrest the celebrated John Murray and the notorious Augustus Stiltz, parties also to the above mentioned theft. They were taken, having also in their possession goods identified by Mr. Hayward, which had been purloined from his store, leaving no doubt that the robbery was committed by them. They were all notorious fellows, and had been known to be engaged in various robberies.

The slaughter house of Mr. Daniel Berry in North Danvers, was consumed by fire on Sunday morning, together with a large Barn and about 150 barrels of beef and pork, 1 or 200 bushels of corn, &c. Loss about $4500. Insured at the Fireman's Office, Boston, for $3000.

Smuggling Tobacco. The master of a smuggling yacht of ten tons has been captured in England, with his vessel, with between 3000 and 4000 pounds of tobacco, the duties of which would amount to $2000. The captain pleaded that the article was rhubarb leaf steeped in tobacco.

Smuggling. The U. S. Court for the District of New York is in session at Rochester. Several parcels of smuggled goods have been condemned, also the schooner Rose, of Toronto, for violating the revenue laws of that State.

A Mammoth Bear. The Calais Journal says: "The largest bear ever killed this side of the Penobscot, and perhaps we might say this side of the Rocky Mountains, was shot by Mr. Thomas Bailey on Monday of last week, on the Indian township. One of his *paws* measured 7 1-2 inches in length and 5 inches in width. He weighed over 700 lbs."

Nearly 200,000 barrels of flour, and 300,000 bushels of wheat, have been shipped east from Buffalo this season, via the Erie Canal.

Aged Pear Tree. There is a pear tree in New York city, in full blow, which was set out by Gov. Stuyvesant in his garden, some 200 years ago.

An officer on board of the U. S. brig Perry, writing from Cape Town, Cape of Good Hope, March 20th, says—

"Cape Town, the capital of the colony, contains 25,000 inhabitants, and the colony about 220,000, which is rapidly increasing by emigration. The British regard it as one of their most important colonies, situated as it is about half way between England and their East India possessions; indeed they say it is the key to their eastern empire. It was settled originally by the Dutch, and has been twice taken by the English; the last time in 1836, since when they have retained possession. This harbor is the chief one of the colony, but in the winter time it is dangerous. The city is laid out in the Dutch style; the bay takes its name from the highland immediately over the town, and is in the form of a crescent. The table-hill is about 4000 feet high, and answers the purpose of a barometer to the inhabitants; for the singular appearance of the clouds seen on the mountain enables them to prognosticate with certainty what kind of weather will follow, so that vessels are forewarned and may be prepared when it comes on to blow.

I have taken several rides in the country, and a beautiful country it is. The English have beautiful country residences and well cultivated grounds; gardens are well laid out, and abound with great variety of beautiful flowers. I have visited *Constantia* to see the vineyard which produces the celebrated wine of that name. The wine is sweet, but of very delicate flavor; it is much prized in Europe; is very dear, the price at the vineyard being five dollars a gallon.

This is one of the healthiest countries in the world: all the fruits of the temperate and some of the torrid zone are abundant here."

Robbers Arrested. Two men named John Spencer and Joseph Thomas, took lodgings at the City Tavern last Tuesday night, giving fictitious names and left early the next morning. Shortly after their departure, three gentlemen, who put up at the same house, found that they had lost different sums of money, $325, $26, and $42, which they knew must have been stolen, and suspicion immediately fell upon the transient lodgers. In a large parcel was a counterfeit $20 bill. Notice was immediately given to the various hotels in the city of the robbery, and on Thursday evening two men answering in appearance to the above, took lodgings at the New England Coffee House. Mr. Constable Clapp was immediately sent for, who proceeded to the spot and watched their movements. About 5 o'clock yesterday morning, the men opened their door and proceeded to inspect several adjacent rooms, after which they returned to their own. This continued some little time, when they were arrested. They were unsuccessful in obtaining any plunder at this time. None of the money originally lost was found in their possession, but they had disposed of the $20 counterfeit bill on Wednesday, and the person who bought it identified Spencer and Thomas as the individuals who sold it, neither of the parties being aware of its being a spurious bill. It was identified by the owner, which fastened the robbery upon the persons named. They were examined at the Police Court yesterday, and bound over in the sum of $1000 each—for want thereof committed. [Boston Atlas.

Boston never before prospered so well or extended its business so fast as at present. The regular mail communication with Europe is of great advantage to its capitalists, and the railroad facilities of equal advantage to the traders. We notice the advertisements of Boston dealers to be now quite as numerous in our exchange papers, from Nova Scotia to the farthest south and west, as those of the New Yorkers and Philadelphians. Under these impulses the business of Boston is outgrowing the city and stretching far into the suburbs. In all the suburb towns of Boston, a great deal of money is being made by the advance in real estate, and by the Bostonians having been crowded out of the city for dwellings and buildings for manufacturing purposes, so that land and farms which a year ago sold by the acre, now sell by the foot, in many cases at an enormous advance. In Newton, Brookline and other towns, farms, which a year since might have been had for $200 an acre have been cut up into lots and sold at the rate of nearly $2000 an acre. There is no doubt a solid foundation for a considerable portion of this advance, but like everything else in this country, it will be driven to extremes. [Newburyport Herald.

Prompt Arrest of the Bank Book Robber. The man who stole the Bank Book of Messrs. E. Denny & Co., at the Exchange in this city on Friday, was arrested in New York, on Saturday, at the Broker's office of James T. Bache, 176 Broadway. The name of the robber is John McDonough, a notorious pickpocket, who was recently arrested in New Haven for a similar offence and forfeited his bail. He was recognized by Harnden's Express conductor, as having been one of the passengers who left this city the previous afternoon. He undertook to pass off the $1000 Tremont Bank bill on Mr. Bache; but as the latter had received a handbill but a short time previously, describing the robbery, he at once decided to arrest him. Only $50 of the stolen money besides the $1000, was found on his person, and not $500 as incorrectly stated in the Journal of Commerce. We think it probable, however, that the whole amount will be recovered.

Remnants of Atiquity. The workmen employed in digging out the cellar of the house recently torn down at the corner of John and Dutch streets, turned out three iron four-pound swivel guns in a very good state of preservation. From the depth at which they were found buried, it is fair to suppose that they were there before the building was put up. An elderly gentleman who was present says he distinctly remembers the building when erecting, fifty-five years ago, and he has now seen it demolished. In his opinion the guns have lain there at least since the revolutionary war, a period of nearly seventy years, and probably much longer than even that. A small piece of silver coin was also found, but nearer the surface. It bears the date of 1763, the year, as our informant observed, memorable for there being no rain from the 1st of June to 1st of November. [N. Y. True Sun.

Car Manufactory, Cameridgeport. Davenport & Bridges are doing a large business in the manufacture of cars in Cambridgeport.—These gentlemen have been engaged in this business for some years. At present they are manufacturing passenger cars for the Fitchburg and Long Island railroads, of an improved construction, having state rooms for the accommodation of families, so that four or six may travel together, separated from the rest of the passengers. D. & B. are also making, for the use of Pennsylvania railroads, iron cars for the transportation of coal. They are constructed of immense sheets of iron, with a peculiarly constructed bottom, to let off the entire contents of the car instantly, on arriving at the place of deposit.

It is estimated that of 200 deaths in Germany, between the ages of 18 and 35, ten are caused directly or indirectly by the use of tobacco. In the United States, from the best calculations the value of this weed annually consumed is, $16,000,000; $9,000,000 of which is expended for Spanish cigars.

Mineral Riches of Western Pennsylvania. The Pittsburg Age of Saturday says that the late storm in Mercer county, Penn., in blowing down a large quantity of timber, has opened some ten or twenty coal pits, showing veins to have existed which had else remained unknown for half a century. It is an ill wind that blows nobody good.

Lumbering the Mails. John Wentworth, member of Congress from Illinois, states in a letter to one of his constituents, that he has during the present session of Congress franked *five thousand documents*, and sent them through the mail into his district!

The complete happiness of man—says the venerable John Quincy Adams—depends on his having one fixed habitation—one wedded partner for life—one omnipotent God to worship.

The dwelling-house occupied by Erie Ensign, Esq., was on Saturday, the 18th inst., burned to the ground. Not an article of furniture was saved—no insurance. [Hartford Courant.

At Newburyport, a building occupied by Daniel Silloway, and owned by Ebenezer Wheelwright, Esq., was mostly burnt on the 23d; insured probably in Boston; loss about $350.

Let no man ever expect to prosper in this life, or gain the respect and esteem of others, without an undeviating course of integrity and virtue.

A fine boy, a child of Mr. Thomas Casey, of Salem, two years of age, was burned to death on Wednesday last, by his clothes taking fire.

☞ SUNDAY SCHOOL SOCIETY. The Treasurer acknowledges the receipt of Four Dollars contributed for the use of the Agency by the School in Walpole, Mass., Rev J. M. Merrick. je1

☞ NOTICE. The Middlesex North Association are reminded that their next meeting will be held on the second Wednesday in June at the house of Rev Mr White of Littleton. JOS. C. SMITH, Scribe.

☞ BOOK AND PAMPHLET SOCIETY. An adjourned meeting of the Book and Pamphlet Society will be holden on Monday evening next, at 7½ o'clock. je1 GEO. WM. BOND, Sec'y.

☞ MEDFORD BREAKFAST AND FAIR.—There will be a Breakfast and sale of Useful and Fancy Articles by the Ladies of Rev. Mr. Stetson's Society in Medford, on Wednesday, June 12th, at the Medford House.

Breakfast at 6 o'clock. Tickets for the Breakfast 25 cents; for the sale, 12½ cents.

In the Hall of the Sale will be found tables of refreshments, cake, lemonade, ices, &c. &c. my18

## MARRIAGES.

In this city, by Rev Dr Lowell, Mr Frederick W. Greenleaf of Westboro', to Caroline W. Otis, daughter of George W. Otis, Esq of Boston.

In Cambridge, on Monday evening, by Rev Wm Ware, Rev John F. W. Ware of Fall River, Ms., to Miss Caroline P., daughter of Nathan Rice, Esq.

In Danvers, by Rev Mr Bigelow, Mr Christopher S. Knapp of Raynham to Miss Elizabeth B. Cobb of Taunton.

## DEATHS.

In this city, 28th ult, of apoplexy, Windsor Fay, Esq, 64.—Perrin May, Esq., 77.

24th ult, Miss Mary T. Greenwood, 72.

In Cambridge, 27th May, in the family of Rev R. M. Hodges, Mary, daughter of the late Nathaniel Greene of Greenwich, R. I. 75.

In Brewster, Cape Cod, 25th inst, Mary M. Freeman, widow of the late Elkanah Freeman, 78.

In Fairhaven, 27th inst, Capt Gamaliel Church, 78 yrs 4 mos.

In Providence, 24th inst, Sarah, wife of Gov James Fenner.


NEW SUNDAY SCHOOL HYMN AND SERVICE BOOK. This day published, a Sunday School Hymn Book, being a new collection of Hymns designed expressly for the use of Sunday Schools.

Also, a Sunday School Service Book, comprising a series of lessons and devotional exercises from the Scriptures and Prayers.

Both of the above are prepared by the Hon S. C. Phillips, President of the Sunday School Society.

Published by WM. CROSBY, 118 Washington st. je1

WILSON'S CONCESSIONS OF TRINITARIANS. The Concessions of Trinitarians, being a selection of extracts from the writings of the most eminent biblical critics and Commentators in favor of the views of Scripture as held by Unitarians, 8vo, London.

Carpenter's Harmony of the Gospels, 8vo.

Unitarianism Defended, in a series of Lectures, by Rev H. Giles, Rev James Martineau, and Rev John H. Thom, 8vo, London. Fresh supply just received by WM. CROSBY, 118 Washington st. je1

CHILD'S FRIEND, for June, No 3, Vol. 2. Edited by Mrs E. L. Follen.

—CONTENTS—

Christian Ministry;
I've no influence;
The History of the Frog;
What shall we take with us to Heaven;
The Necklace;
The Party of Pleasure, or the Drowned Boys;
Who is the Educated Man, No 2;
Good Little Violet;
Teacher's Social Union.

Just published by L. C. BOWLES, 118 Washington street. je1

VALUABLE UNITARIAN BOOKS,—Published and for sale low by JAMES MUNROE & CO., 134 Washington, opposite School street.

Channing's Works, 6 vols;
Palfrey's Lowell Lectures, 2 v;
Buckminster's Works, 2 v;
Greenwood's Sermons, 2 v;
Last Days of the Savior;
Ware's Sunday Library, 4 v;
Worcester's Last Thoughts;
The Unitarian;
Burnap's Lectures on Christianity;
Locke on the Epistles;
Norton on the Gospels, 3 v;
Martineau's Discourses;
Greenwood's Lives of the Gospels;
Offering of Sympathy;
Burnap's Lectures to Young Men;
Parker's Miscellaneous Writings;
Jesus and his Biographers;
Greenwood's Sermons to Children;
Furness' Family Prayers;
Gleams of Truth, by Tuckerman;
Human Life, by De Wette, 2 v;
Noyes's Hebrew Prophets, 3 v;
Dewey's Discourses on Human Life;
Unitarianism Defended;
Christian Examiner, 30 v;
Sparks's Collection of Essays and Tracts, 6 v;
Christian Disciple, 6 v. je1

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Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call. my25 6m NATH'L. WATERMAN.

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George Hayward, *Consulting Physician.*
Jonathan Amory, *Secretary.*

The table of rates of premium and forms for application, may be had by applying at the office. my25

Allston's Belshazzar's Feast,
—AT THE—
CORINTHIAN GALLERY,
*Corner of Milk and Federal Streets.*
OPEN THROUGHOUT THE DAY, AND IN THE EVENING BY GAS LIGHT.
Entrance in Federal Street,

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CHURCH LAMPS AND COMMUNION WARE. The subscribers invite the attention of purchasers to their extensive stock of Church and Hall Lamps, including Chandeliers of every description, Pulpit and Gallery Lamps, in greater variety than can be found at any other establishment; also a large assortment of Silver, Silver Plated, and Britannia Communion Service, embracing Flagons of 3 sizes, Plates, Cups, Baptismal Fonts, etc, all of which are offered for sale at low prices; with a general assortment of Fancy Hard-ware goods, and House-keeping articles, at wholesale or retail, upon the most favorable terms.

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DEVOTIONAL EXERCISES. In press, and will be published in a few days, the Third Edition of Devotional Exercises, with additions, by Jos. T. Buckingham, 1 vol, 16 mo.

'We like this little volume extremely. The plan is happy, and it is executed with exceedingly good judgment and taste.' [N. A. Review.

'This unpretending little volume is compiled from the book of Proverbs, the book of Psalms, and the Gospels. The compiler has executed his task with excellent judgment, and we most heartily recommend it.'—[Salem Observer.

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LIVERMORE ON ACTS. Will be ready next Monday, vol 3d of Livermores's Commentary, on the Book of Acts, 1 vol, 12mo, to match first two vols; price, single, 87½ cents. Published by

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my25 134 Washington st.

100 SEWALL' HYMNS For sale by JAS. MUNROE & CO., 134 Washington st., at twenty-five dollars, bound in sheep. Also, copies of Cambridge Collection and Belknap's, for sale low. ap27

GENTS. BUCKSKIN SHOES! A large assortment of this excellent article for *tender feet*, may be found at THEO. H. BELL'S, 155 Washington st. opposite the Old South Church. 3wis my11

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Our WHOLE STOCK at a low price.

OUR senior partner having left for Europe to purchase our

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we shall offer every article of our large assortment *at a price that will insure its sale;* as we are determined to show our customers a NEW STOCK OF FALL GOODS by the first of September.

THE PACKETS TO ARRIVE during this and the next month will bring our regular supplies, which will be offered equally low.

This stock comprises the greatest variety of NEW FANCY AND STAPLE

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BOSTON, May 16th.
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HIGHLY IMPORTANT! All discoveries in dental science, whether Mechanical or Surgical, that tend to a practical improvement in that branch of Surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either constitutional or local, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight, have been urged against artificial teeth on plate, from the known fact, that large portions of brass and copper are contained in the solder that is used, for connecting the teeth with the plate. The impurity of this composition is seen after a few days, in a change of its color, to a dark dirty appearance, attended with a brassy taste. But this is not all. The connecting of not less than four different kinds of metal in the mouth, produces a galvanic action, which tends to impair the general health of the gums, and consequently to effect unfavorably the remaining natural teeth. DR. S. STOCKING, Surgeon Dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him, being of equal purity with the plate, and warranted to neither oxidize, or produce the unpleasant taste of brass or copper while worn. An improvement of great importance has also been recently made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and replaced again, at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again: and yet, when on, are firm, easy and inoffensive. These are improvements that commend themselves to the consideration of all who may desire artificial teeth. During the two past years not less than 15,000 teeth that had become painful, by reason of the exposure of the dental nerve, have been successfully treated by Dr S. by first destroying the nerve and lining membrane of the teeth with his anodyne, without pain, and then filling them. As there is a general disposition in the community to defer all unnecessary operations on their teeth until they become painful, it is most respectfully urged, that all teeth be immediately filled, as soon as decay has commenced, before the general health of the teeth is effected, and if properly done the tooth is safe for life. The proper filling for such cases is unquestionably the purest gold. The usual method of setting teeth on wood pivot, is found to be objectionable, as the pivot is too liable to become soft and weak, and in a few months breaks entirely off. An improvement of much importance has been adopted by Dr S. in substituting gold and silver pivots, which make them ten-fold firmer, and less offensive. Dr S. continues the use of his justly celebrated Parisian Instruments for the extraction of ulcerated teeth, stumps, and fongs, and can assure the public, that in the hands of one, possessing a correct knowledge of their use with an experience of twenty-five years, success must always be the result. Terms: for a full set of upper and under teeth on plates, from $50 to $100; For a full upper set confined by atmospheric pressure, from 25 to $50; For two or more teeth on plate, confined to other teeth by clasps, from 2 to $5; For setting on gold and silver pivots, from 1,50 to $3; For filling common sized cavities with gold $1; For all other kinds of filling, from 50 cents to $1; Extracting 25 cents. All operations warranted. Office, No 266 Washington street, corner of Avon Place, Boston. 6m my25

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JOHN GULLIVER,
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Of new and beautiful styles, and the most superior fabric, which for a short time will be sold at his
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Imported Brussels, 1,37½; Three Plys, 1,30; Superfine, 80; Fines, 67; All Wool Carpeting, 54; Cotton and Wool, 44; Hemp, 28; Cotton, good styles, 30; Floor Oil Cloths, splendid patterns, some of the sheets five years old, 50; Straw Matting, 25 to 37½.

☞ The ONE PRICE SYSTEM strictly adhered to. To Clergymen on small salaries, feeble churches and charitable institutions, a discount will be made. my25 is6w

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|---|---|
| Edward and Miriam, | Life of St Paul, |
| The Waldenses, | Little Robert, |
| Wild Flowers, | Morning Walk, |
| Broken Hyacinth, | My Friend's Family, |
| Life of Washington, | The Only Son, |
| The Pilgrims, | Pierre and his Family, |
| The Rainy Day, | Reformed Family, |
| Infant Hymns, | Ringleader, |
| Bible Natural, | Shepherd of Salisbury Plain |
| Choice Medley, | Susan Ellmaker, |
| Scottish Farmer, | Tahiti without the Gospel, |
| Life of Daniel, | Tahiti with the Gospel, |
| Life of Elisha, | Travels about Home, |
| Life of David, | Rusty Needle, |
| Life of Elijah, | Best Friend, |
| Touch Not, | Autumn Walk, |
| Bedouin Arabs, | Dairyman's Daughter, |
| Beautiful City, | Early Saxons, |
| Elnathan, | Union Bible Dictionary, |
| Hadassah, | Ellen Carrol, |
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## POETRY.

### THE WORLD FOR SALE.

The world for sale!—hang out the sign,
Call every traveller here to me;
Who'll buy this brave estate of mine,
And set my weary spirit free?
'Tis going!—yes, I mean to fling
The bauble from my soul away;
I'll sell it whatsoe'er it brings—
The world at auction here to-day!

It is a glorious thing to see—
Ah! it has cheated me so sore,
It is not what it seems to be!
For sale!—it shall be mine no more.
Come, turn it o'er and view it well;
I would not have you purchase dear;
'Tis going!—going!—I must sell!
Who bids?—who'll buy the splendid tear?

Hope's wealth in glittering heaps of gold—
Who bids?—but let me tell you fair,
A baser lot was never sold!
Who'll buy the heavy heaps of care?
And here spread out in broad domain,
A goodly landscape all may trace;
Hall, cottage, tree, field, hill and plain;
Who'll buy himself a burial place?

Here's love, the dreamy potent spell
That beauty flings around the heart;
I know it's power, alas! too well;
'Tis going!—Love and I must part!
Must part!—what can I more with Love!
All over the enchanter's reign;
Who'll buy the plumeless, dying dove—
A breath of bliss—a storm of pain?

And friendship—rarest gem of earth—
Whoe'er hath found the jewel his?
Frail, fickle, false, and little worth—
Who bids for friendship—as it is?
'Tis going!—going!—hear the call;
Once, twice, and thrice!—'tis very low!
'Twas once my hope, my stay, my all—
But now the broken staff must go!

Fame! hold the brilliant meteor high;
How dazzling every gilded name!
Ye millions! now's the time to buy.
How much for fame? How much for fame?
Hear how it thunders!—would you stand
On high Olympus, far renowned,
Now purchase, and a world command!
And be with a world's curses crowned!

Sweet star of Hope! with ray to shine
In every sad foreboding breast,
Save this desponding one of mine—
Who buys for man's last friend and best?
Oh were not mine a bankrupt life,
This treasure should my soul sustain;
But hope and I are now at strife,
Nor ever may unite again.

Ambition, fashion, show and pride,
I part from all forever now;
Grief, in an overwhelming tide,
Has taught my haughty heart to bow.
By Death! stern sheriff, all bereft,
I weep, yet humbly kiss the rod;
The best of all I still have left—
My Faith, my Bible, and my God. H. K.

## MISCELLANEOUS.

### THE AUCTION.

A SKETCH FROM REAL LIFE.

BY JAMES REES.

It was a tempestuous night, the wind whistled fearfully, and hail stones whose size threatened to demolish the windows, rattled against them with a pertinacity as if to test their strength. In the parlor of a fine old fashioned house, beside rather a comfortless fire on such a night, were seated the family of Mr. Sunderland, consisting of himself, wife, daughter, and a faithful maid servant. A heavy gloom more of sorrow than of anger, rested on each brow, not even excepting that of the maid servant alluded to, from whose eager glances ever and anon cast toward the family group, the close observer would have noted the deep interest she took in the cause of their grief.

The picture was a melancholy one, for virtue in distress has no light shade to relieve it; all around and about it is dark and sombre. The sensitive artist would have thrown aside his pencil, if the subject had been presented to his view as we have described it, and his heart would have received an impression, which he could not have transferred to canvass.

'To-morrow,' observed Mr. Sunderland, 'is the anniversary of the melancholy death of our dear Henry—to-morrow will be ten years since the vessel in which he sailed, was lost, and all on board perished—all, all.'

'Alas,' exclaimed his wife, as the tears coursed their way down her cheeks, 'to-morrow will be a melancholy day.'

'Indeed it will, for to-morrow this house which belonged to my father—the furniture which time has made, as it were, a part of ourselves, associated with many a pleasing event in our lives, is to be sold—torn from us by the unrelenting hands of creditors; but, thank Providence, misfortune, not crime, has reduced us to this stage of poverty.'

'Will they sell everything, Pa—can we secure nothing?' asked the daughter.

'No, my child, unless with what little money a friend has generously loaned me, I can secure a few articles. 'Ellen, my dear, take your pencil and put them down: first the side-board, two beds, chairs and kitchen things. The side-board, it is true, will be a superfluous piece of furniture, but it belonged to my mother, and I cannot, will not part with it!'

'But my Piano, Pa!—must it go?'

The wife sighed, the father cast his eyes towards the flickering fire, and the daughter was silent. The fate of the Piano was decided upon. A melancholy pause in the conversation plainly told how severe was the alternative—for the law never studies the feelings of its victims when exacting the penalty of a bond.

'Go, Mary,' said Mr. Sutherland, addressing the servant, 'go and request the Sheriff's officer, who is watching the property, to walk into the parlor; he is only doing his duty—no doubt it is painful to him, as it is distressing to us.—Let him have a seat at our fire, and a cup of tea, for it is a severe night.'

'It is indeed a fearful night,' observed Mrs. Sunderland, 'and we have behaved rude to this man.'

'Mother, I made a fire in the room where he is, but——'

'Speak out child—it was with the last stick.'

'Father, it was——'

Mary returned with the officer, a polite, gentlemanly man; for such should be the character of men who have to perform a part of the drama of life, not unlike that of the inquisitors of old, whose province it was to torture by the rack, with this difference, however: theirs was a *physical* torture—ours a *mental* one, administered with all the nicety and precision of *legal justice!* The officer politely accepted the invitation—and endeavored to cheer his victims, by enumerating many cases of a similar kind, equally poignant and distressing. Thus the evening passed heavily and cheerlessly away.

On the morning of the contemplated sale, there was to be seen a crowd of people, flocking to the house of Mr. Sunderland. Some out of sheer, heartless curiosity, *friends* of the family who came with mockery on their lips—and empty purses. Others with an intent to purchase, but not one among the crowd showed the least desire to aid, or sympathise with the distress of the family. This is the world; we laugh at the misfortunes of our fellow creatures, and even mock their distresses, by witnessing in silence their sufferings. The Auctioneer was now making his arrangements, by flourishing his hammer, rolling his eyes and using his tongue. The motley crowd gathered around him. The House was put up first, it was accurately described—free from all incumbrances, and subject to but very small ground rent. It was started at five thousand dollars. There were several bidders all of whom seemed anxious to purchase it. Seven thousand five hundred dollars was at last bid, upon which the Auctioneer dwelt for a moment. Mr. Sunderland compressed his lips together, and muttered to himself, 'it cost my father fifteen thousand dollars.' 'Seven thousand five hundred dollars, going—going—once—twice—three times,—for the last time going—'eight thousand'—thank you sir—going at eight thousand—once—eight thousand twice—eight thousand three times—going—gone—what name!' 'Clifford,' was the response, and all eyes rested on a tall, noble looking man, who had remained silent during the rapid bidding of the speculators—and who as the whisper went round was a total stranger.

'It is gone,' whispered Mr. Sunderland to his wife, as he pressed her hand in silent grief. 'We have no home now.'

'Now, gentlemen, cried the auctioneer, 'we will sell this side board, in regard to which I am requested by the creditor to say that it is an old family piece, and it is the wish of the owner to retain it if possible. I merely mention this as it is known to you under what peculiar circumstances the things are sold.'

This had the desired effect—no one seemed willing to bid against the unfortunate man, who started it at ten dollars. Twenty was bid by Mr. Clifford; twenty five from Mr. Sunderland; fifty from Mr. Clifford silenced the anxious parents, and the family piece of furniture was knocked down to the new owner of the house. A gentleman who stood by remarked that the act was a cold, heartless one, 'Was it,' sarcastically asked Mr. Clifford, 'then sir, why did you not buy it for him?

Mr. Sunderland was much affected at this little incident. 'He little knows how much he has lacerated this heart. But I will purchase the piano for my child.' He stepped up to Mr. Clifford, and told him the desire he had to purchase the piano for his daughter and he hoped he would not bid against him.

'Sir,' said the stranger, 'I will not deceive you, as much as I respect your feelings, and the sympathy of this good company; I cannot, nay, will not alter the determination made when I first entered this house.'

'And pray, sir, what may that be?'

'To purchase every thing in it, and by heaven, I'll do it, though I pay double price.'

'Strange,' muttered Mr. Sunderland, as he found his family in another part of the room.

The stranger fulfilled his promise, and actually bought every thing from the house itself, down to the very axe in the cellar!

After the sale was over, and the company had retired, Mr. Clifford requested the auctioneer to walk with him into an adjoining room. After the lapse of a few moments they both returned to the parlor where the family still remained. The auctioneer looked around, gave a knowing smile; wished them all a good day, and as he left the room he was heard to say, 'I never heard of such a thing; a perfect romance, ha! ha! ha!'

'You are now,' observed Mr. Sunderland to Mr. Clifford, 'the owner of this house and furniture—they were once mine—let that pass.'

'I am, Sir, for the time being, your landlord.'

'I understand you, Sir, but will not long remain your tenant; I was going to observe however, that there are two or three articles which I am anxious to purchase—that side-board, for instance—is a family relic—I will give you the fifty dollars, the price you paid, and I feel assured, under the circumstances, you will not refuse me this favor?'

'I cannot take it, Sir,'

'Obdurate—ungrateful man.'

'Will you not let Pa buy my piano, Sir?' humbly asked Ellen. 'He will give you the price at which it was sold.'

'It is painful for me, young lady, to refuse even this—I will sell nothing—not even the wood saw in the cellar.'

'Then, Mr. Cifford,' exclaimed Mr. Sunderland, 'we have no further business here; come, my dear—Ellen, get your bonnet—that's your band box—let us quit this house, we are not even free from insult. Where is Mary?'

'I am here, Sir—the key of my trunk is lost and I am fastening it with a rope.'

'Stop, my girl—but methinks I purchased that trunk!' coolly observed the stranger.

'Mr. Clifford—I am not so old, but that I can resent an insult—nay, will, if you carry this arrogant, and to me, strange conduct much further; that poor girl has been to me and mine, the best, and I may say the only friend; she has remained with us in poverty, assisted us in our distress not only with her hands, put her purse; she is to me not as a servant, but one of my family—for there is—thank heaven—no such base distinctions in poverty that exists in a state of bloated wealth. Here, here, with nothing but what we have upon our backs—the master and the servant are equal. She is part of my family, and I will protect her from insult. That trunk is hers, and who dare take it from her? Not you, sir!'

Mr. Clifford cast his eyes upon Mary, who at that moment arose from the floor—for a moment they gazed on each other in silence—'And she, you say, has been to you a friend?'

'Indeed she has—a kind, noble one.'

'Mr. Sunderland, stay—one moment, my good girl, put down that trunk—take a seat, madam,—permit me, Miss to hand you a chair; Mr. Sunderland, will you be seated? I have yet something more to say. When you requested me to yield up the wish I had to purchase this sideboard, I told you that it was my determination to buy it, and I tell you now that I will not sell it.'

'This, Mr. Clifford, needs no repetition.'

'Aye, but it does, and when that young lady made the same request for her piano my answer was the same. Stop, Sir, hear me out; no man would act so without a motive; no one, particularly a stranger, would court the displeasure of a crowded room, and bear up against the frowns of many without an object. Now I had an object—and that was—be seated, Sir—Madam your attention—that object was, to buy this house and furniture, for the sole purpose of restoring them to you and yours again!'

'Sir, is this not a cruel jest?'

'Is it possible?' exclamed mother and daughter.

Amazement took possession of Mary, and her trunk fell to the floor with a crash, causing her small stock of clothing to roll out, which she eagerly gathered up, and thrust back, without any regard to the manner in which it was done.

'The auctioneer, continued Mr. Clifford, has my instructions, to have matters arranged by the morrow. In the mean time you are at home, Mr. Sunderland, you are in your own house—and I, the intruder.'

'Intruder, sir? Oh say not that—I will tell you what a relief this knowledge is to me, but I am yet to learn how I am to repay you for all this—and what could have induced, a total stranger, thus to step forward. Ah! a thought strikes me—gracious heaven! Can it be? look on me Mr. Clifford—nay, start not.' The stranger actually recoiled from the glance of Sunderlands's eye—look on me, Sir; has that girl—that innocent girl—who stands trembling there, any interest in this generous act, of yours?—speak, Sir, and let me know at once, that I may spurn your offer and resent the insult.'

'I will not deny, Sir, but she has.'

'Me, Father, dear Father! I never before saw the gentleman's face.'

'Say not so, Miss——'

'Sir—I—I—indeed Father, I——'

'Remember ten years back—call to mind a light haired boy, whom you called——'

'*Brother!*——'

'Gracious heaven—Henry—my boy——'

'Is here—I am your long lost son!'

* * * * * * * *

Need we add more? Our readers can readily imagine that a more cheerful fire blazed upon the hearth, and that Mary, the faithful servant, was not forgotten in the general joy which prevailed on the occasion.

POVERTY AND IDLENESS. To be idle and to be poor have always been reproaches, and therefore every man endeavors, with his utmost care, to hide his poverty from others, and his idleness from himself. [Idler

### THE FIRST LOAF.

An emergency at last came in my domestic arrangements for which I was wholly unprepared, despite the admonitory warnings of all good housekeepers, to be prepared when such do occur, as occur they must, in these days of help wanting. An excellent girl had gone, and her place was supplied by one who I felt, when I beheld her, could never answer that description which had induced me to engage. She stood demurely before me, awaiting her new instructions.

"You can make some bread, Nancy; now I want you to sift some flour and set some rising."

"How shall I make it? That never was my work before, but you will tell me how, ma'am, and I can learn quick," was the reply; and the anxious, yet willing expression of her face, bespoke a teachable spirit as it also did an inexperienced hand. Heavily did that answer fall upon my ear—"*how* shall I make it?" Yes, that was *the* question, how? What a world of experience and power did that little word comprehend. I remember my mother talked of "setting the sponge," placing it in a warm situation, baking it when it was *just enough* raised; these snatches of information I well remembered, but the right quantity, quality and number of ingredients, with the *just how* they should all be put together, was the still unanswered question. There stood Nancy. "Upon the whole," said I, after a moment's thoughtful pause, "as there is so much that is more important to do, we will put this matter off and try baker's bread," and I felt thankful for the respite.

Days passed on.

"Cannot Nancy make bread?" asked my husband, at last, "I am getting quite tired of baker's bread."

"She shall make some; but this is beautiful baker's bread, George. I don't know but it is nicer than any home-made bread I ever ate," I replied in a most recommendatory tone, taking another slice which I did not want.

"There is nothing like good home-made bread, such as my mother used to make." To the first part of this remark, I did not materially object, inasmuch as it was secretly my own opinion; but when he suggested an equality with his mother's bread, which nothing in his estimation ever excelled, I felt a sad shrinking of heart at my own conscious inability of attaining it.

"May you be blessed with just such an appetite as you had, when a boy, you ate your mother's bread!" was my inward benediction, as he arose to return to his afternoon business. Sometimes I thought of confessing our dilemma. Had it been the first week of our marriage, it had all been well; he would have smiled at my inexperience; but we had unfortunately been married some time; and, however lovely inefficiency and want of skill may appear in a lady love or a bride, it assumes quite a different aspect, when not to know is inexcusable ignorance. "O, I can't do that," could no longer be viewed in the light of maiden timidity, or delicate helplessness; beside, it savored too little of "his mother," who was a pattern housekeeper.

But the bread must be made. I arose one morning feeling quite cool and courageous, and resolved that day to attempt it. "I will begin with pearl-ash bread; that I am sure will be easiest and much less trouble. So upon pearl-ash bread I was decided.

With what deep and earnest interest did I prepare my flour, milk, salt and pearl-ash.—With what anxiety did I mix these important ingredients together. "I will have pearl-ash enough," thought I. "I am determined it shall be light," and another spoonful was quickly added. The bread was made, the pans were ready, the fire kindled, and at last it was satisfactorily deposited in the well heated oven.—I took my seat beside the stove to watch its progress. How anxious was I to see it rise. How readily did I remember the round, plump aspect of my mother's loaves. Time passed on and despite my watchful inspection and ardent wishes, it was still flat, flat, flat! It grew beautifully brown, but there it lay, so demure, so unaspiring

Dinner came, and my husband walked in with a friend or two to dine, as, in the hospitality of his heart, he often did. I extended a welcome hand, but I am sure my burnt face and disquieted look were tell-tales of a heart not particularly glad to see them.

We sat down at table; the mackerel was well-broiled, the potatoes well done, the butter was melted, but the bread—the bread! the article above all, which my husband considered most important, which he considered indispensable to be good—it was handed round—he took a slice; it certainly did not resemble bread, thickly studded as it was with little brown spots of undissolved pearl-ash; and then how it tasted! a strange mixture of salt and bitter, which was altogether unbearable. My husband looked surprised and mortified, and how did not I feel? "Is there no other?" he looked significantly at me.

I shook my head, while he involuntarily removed the unpalatable slice afar from his plate. How little did I enjoy the society of my agreeable guests. How distant did I wish them; anywhere but at my own table.

"Had you better not attend to the bread making yourself, Mary," said George, as soon as we were alone, "and not leave that most important part of cooking to such miserably inexperienced hands!" There was a decision in his gentle tone which I well knew to give me no choice in the matter, and I saw that he little imagined the "miserably inexperienced hands" upon which he had laid such strong emphasis were neither more nor less than my own; and it did not afford me much consolation, that he expected better things of me.

I went away and wept heartily and humbly with this pitiful lamentation, "what *shall* I do!" There stood the piano. What availed all the time, talent and industry, which had long been spent upon learning a few tunes! It added not an iota to the real comfort of my household.—Handsome worsted work adorned our parlor.—O that I could recall an hundredth part of the time spent with the embroidery needle and repass it, in thoroughly and skilfully acquiring the important arts of housewifery. From that moment I resolved to *study* into my domestic duties; not lightly and loosely, as if they were small matters, easily gotten over, but I resolved to *know how*, to become a skilful, economical, thrifty house-keeper. Upon success in this, how much of family happiness depends. When I have cut my sweet, light, wholesome loaves, there still lingers the sad remembrance of the pain, the anxiety, nay, the mortification of my first efforts; with no one to advise, and no one to aid me. Mine was a long and wearisome probation in bread making, and all because I lightly esteemed these great duties, when time and opportunity were freely offered under a mother's eye.

Let not young ladies look upon these duties as menial, or of slight importance. A household cannot be well ordered and happy unless they are faithfully and intelligently understood. Let no woman imagine that a husband's comfort, enjoyment or prosperity, depends alone upon the smiles and ornaments of his parlor.—It is skilful and judicious management in the kitchen which does so much toward making home pleasant and prospects bright. Let every young lady who expects to become a wife (and who does not?) look well to these things before she leaves the maternal care. Let her remember, that to become truly a "help-meet," implies prudence, sagacity and experience in domestic duties; and let no one enter into that important and most interesting relation with untried powers and unskilful hands.

THE SPHERE OF WOMAN. In the "Ladies Book" for June we find an article contributed by Park Benjamin, Esq., from which the following is extracted:—

"If any thing,' says an eloquent author of your own sex, 'if any thing, urged in behalf of women, tends to taking them out of their true sphere, I wish that it may be promptly and completely refuted; for nothing can be for the real good of society that is not built upon nature and reason. The measure of the rights of women must be sought for in the real advantage of society at large; it must increase with their own intellectual and moral progress—for the influence of worth and intelligence is nearly irresistible. As the peculiar office of man is to govern and defend society, that of woman is to spread virtue, affection and gentleness, through it. She has a direct interest in softening and humanizing the other sex. Man is too rugged to be even just towards those whom he only loves, but does not respect; he is too powerful to be swayed by those whom he only respects but does not love. The empire of woman must be won, not solely through his sense of justice, but by the grace and delicacy, the tenderness and purity she diffuses through life: but her rights will neither add dignity to her social influence, nor bring practical security to her domestic situation, except as they are found really to promote the virtue and happiness of society.'

Where, I may be asked, where is the proper sphere of woman? If you would exclude her from the arena of politics and deny her power to surpass or even equal man in the loftiest achievements of intellect, where will you place her? Where is the seat of her dominion? My answer is—HOME!—home, which has been eloquently called "the highest, holiest place in which human agency can act." Much to be deplored is any circumstance which draws a woman from this sacred sphere;—I care not whether it be fashion or fanaticism, pleasure or politics. I would by no means have woman seclude herself from society or fail to lend her charms to beautify human intercourse; but I would have her look *there*, where her treasures are, for the best gratifications of her heart. These are her *true rights*, her true duties, and there should be her supremest happiness. Sister, mother, wife,—dear and hallowed names!—may your lustre never be tarnished, your sanctity never be profaned! May you never cease to be spells to cast out the evil passions of men, and to invoke the pure and tender affections! May you grow forever in fragrance and freshness on the dreary way of life, causing the desert places to be glad, and the wilderness to blossom as the rose!"

### THE RECENT INSURRECTION AT CUBA.

A correspondent of the New York Express writing from Havana, makes the following developments.

It is most true, however, that the white population of our Island have most narrowly escaped those of Saint Domingo, and even now very little security is felt by the greater portion, from the impossibility of knowing how far the machinations of the mulattoes and negroes have been counteracted. A very strong patrol parades our streets nightly, in addition to the usual night watch and police. The following declaration of one of the conspirators, which I have procured with much trouble and expense, you may rely on as authentic; that is, that it was actually made before one of the military commissions, now sitting.

SIR:—I am a prisoner before the court to declare all I know relative to this conspiracy, and if I do not declare I am aware that I shall be lashed until I cease to breathe, which I acknowledge I shall deserve, and do now deserve to be shot for having been an accomplice in the whole plan; but in order to escape these punishments, I will relate all I know All the free negroes and mulattoes are accomplices to this horrible rising, and if the discovery had been delayed a few days longer, its success could not have been prevented.—The whole Island would have risen at the same hour. I have been interpreter among them as I speak English, and was offered $10,000, and the rank of Brigadier to induce me to enter the plot, which for my misfortune I accepted, as I supposed the blow would not fail: and if I am not punished, I will reveal the whole plan of operations, accrediting documents, arms, and chiefs that have been named throughout the Island. Our provisional king was to have been Mr. Turnbull, the English Consul now residing in Jamaica, who has $270,000 to cover the expense of arms, ammunition, and expenses of agents in the cause, our chief was "Placido," the post man of extraordinary knowledge, and deeply in the confidence of the blacks, and also many of the whites. The chief of Havana was "Caballos," a retired captain of the black regiment.

In Trinidad the chief was "Pomasua," a mason and a man of great knowledge. He was a General of Division. In Puerto Principe, our chief was Flores, who was formerly sent to Spain for trial, for being concerned in the other conspiracy. Without uselessly naming others of the staff, and subalterns, free negroes, and some slaves, I will now disclose the plan of the rising. It was to have begun simultaneously at midnight, between Matanzas and Cardenas. The blacks were to set fire to the buildings, murder the whites, take their arms, and proceed at once to the shore near Cardenas, where they would find six thousand stand of arms, and ammunition, landed from an English brig which was to have come from New Providence, and fall upon Matanzas with about 30,000 men, where they would join their chief.

The plan in Matanzes was at first to have distributed small tin cases of arsenic procured from New-Providence; but the cooks, coachmen and servants were found so secure in the cause, that it was thought equally effective that they should set fire to the houses, murder their masters, and bring their heads to the chief.

The same fate was prepared for the Capitol and other towns of the Island. The signal at Havana was to have been the firing of rockets, and after firing the houses and murdering all they could, the blacks were to concentrate at the Bishop's Garden, (about three miles out) and await orders. Every village or town is comprehended in the plot, and the slaves will declare that they were offered their liberty, that they should possess the land and the white women, for which reason these latter were not to be killed unless they were old or ugly. Some will declare the women they had selected, others the murders they were to commit. In fact, the declaration of my accomplices will fill every one with horror.


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Also, BROADCLOTHS AND CASSIMERES, Summer Stuffs, for Gent's and Childrens' wear.

VESTINGS, &c. &c. tf mh23

LADY AT HOME. Just published, The Lady at Home, by JORDAN & CO. They have also issued from the press, The Boys' and Girls' Monthl Library, Nos 4 and 5, vol IV. myl1

**AGENCY IN EUROPE.**

**AN EXPERIMENT.**

THE subscribers, in order to secure to themselves, and consequently to their numerous customers, every possible advantage in the selection of elegant articles of FOREIGN DRY GOODS, have resolved to incur the expense of a Resident Agent in

**LONDON AND PARIS.**

*By this means they will be able to offer a better style of Goods at Retail, as low as the usual Wholesale prices.*

To prepare for this SPLENDID STOCK OF GOODS, their warehouse has been enlarged and entirely remodelled, in a style

UNRIVALLED IN EXTENT,

elegance, attractive beauty, and convenience, by any other in the United States. In

**RICH DRESS SILKS**

and

**SHAWLS,**

they offer a most extensive assortment, of very rare and beautiful styles and colors, and as low in price as more common articles can be obtained elsewhere. Particular attention will be given to the selection of

**RICH DRESS GOODS,**

for Ladies' wear, and a beautiful variety always kept on hand.

Also, a very large stock of

**STAPLE DRY GOODS,**

embracing, as nearly as possible, every article for Ladies' and Gentlemen's use, expected to be found in a complete Dry Goods Store,

AND THE PRICES WILL BE INVARIABLY LOW.

They will continue to give much of their attention to the

**CARPET TRADE,**

and house-keepers will find that this is emphatically the place to buy.

They have now two very spacious Halls devoted to the sale of Woollen Carpets, and have leased the

**TABERNACLE IN WINTER ST.**

erected last season, and fitted it for an Extensive Depot for

***Painted Canvass Carpets.***

The stock of rich

BRUSSELS, IMPERIAL THREE PLY, INGRAIN, and PAINTED } CARPETS,

is larger and better than any other in the city, *and we can sell a better and more beautiful Carpet for the same money.*

We earnestly invite all citizens and strangers to visit our Establishment. We shall freely show our store and goods, whether they desire to become purchasers or not, and endeavor in every way to render our WAREHOUSE more worthy than ever of its former liberal patronage.

ONE PRICE

STRICTLY ADHERED TO.

**HENRY PETTES & CO.**

224 *Washington St., Corner of Summer St.,*

**BOSTON.**

**DANIELL & CO.,**

201 WASHINGTON STREET,

HAVING completed the alterations in their Store would give

NOTICE TO THEIR CUSTOMERS,

that they have again opened with a

**Fresh Stock of Spring Goods,**

and they will receive by future arrivals of the

STEAMSHIPS AND FRENCH PACKETS,

every new style of

*LONDON AND PARIS GOODS.*

They have added to their establishment a large

SHAWL ROOM,

and will be enabled to offer as handsome an assortment of SHAWLS as can be found in the city.

A beautiful assortment of new styles

COL'D DRESS SILKS.

Superior make of *Black and Blue Black SILKS AND BOMBAZINES, RICH MOUSLIN DE LAINES, BARAGES, BALZORINES, ADRIANOPLES, PRINTED MUSLINS, LAWNS, &c. &c.*

They still keep their usual stock of LINENS, and having paid particular attention to this article for several years, they feel confident that the styles they offer are such as will give satisfaction.

Constantly on hand every article of

MOURNING GOODS.

COTTONS and FLANNELS of the best manufacture.

LINEN CAMBRIC HDKFS, of every price and quality.

BLANKETS, QUILTS, LINEN DAMASKS, and DAMASK TABLE CLOTHS, NAPKINS, and every other article of

HOUSEKEEPING GOODS.

Purchasers may depend upon buying every article as low as it can be obtained in any other Store in the city. The lowest price will always be named, as ONE PRICE is strictly adhered to.

DANIELL & CO.,

WHOLESALE AND RETAIL DEALERS,

201 WASHINGTON STREET.

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BOOTS AND SHOES! SPRING AND SUMMER STYLES. *Theo. H. Bell* would respectfully inform his friends and the public in general, that he has just received a large and beautiful assortment of Ladies', Gents, Misses, Boys' and Childrens' BOOTS and SHOES, of every description, style and quality—consisting in part, viz:

Ladies Kid and Morocco Buskins,
do Light, Bronze and Green do,
do Kid and Morocco Spring Heel Ties,
do do do R. R. do,
do Morocco Kid Slippers,
do Gaiter Shoes, of every description,
do Bronze, Light and Black Gaiter Boots,
do Toilet Slippers, &c. &c. &c.
Gents fine Calf sewed Boots,
do medium do do do
do common do do do
do fine Goat Skin do do
do Calf pegged do,
do common do do do,
do high cut sewed Calf Shoes,
do Goat, Cloth and Kid Gaiters,
do Walking Pumps, Slippers, &c. &c.
Boys' Calf sewed and peg'd Boots,
do Calf high cut sewed and peg'd Shoes,
do Walking Pumps and Slippers,
Misses Kid, Morocco, Bronze, Light and Leather Buskins and Ties,
do Slippers, Gaiter Shoes, &c. &c.

A very large and extensive assortment of CHILDRENS' SHOES, of almost an endless variety, style and quality. All of which will be sold at as *low prices* as can be purchased at any other establishment in the city. It has always been the aim of the subscriber to procure the *very best* of WORK and STOCK, thereby to give satisfaction to *all* who may favor him with their patronage. He thinks his stock this season offers to his customers something superior even in the BOOT and SHOE line than heretofore. 155 Washington st., opposite the Old South Church 3mis mh23

AT WHOLESALE.

WOOLLEN, Worsted, Merino, Cotton and Linen Knitting Yarn;
Cotton and Linen Threads, all kinds;
Taylor's, Coat's and Findlay's white, and Gearey's colored Spool Cotton;
Sewing and Saddler's Silk and Twist;
Superior Rose and Brown Windsor Soap;
R. Hemings & Son's best drilled eyed Needles and Knitting Pins;
Warren's Needles;
Pearl, Bone, Metal, Lasting, and Glass Buttons;
Am. Ginghams & Checks;
Furniture, Carpet, Stay, Quality and Coat Bindings;
Linen and Cotton Tapes and Bobbins;
Brown & Bleached Sheeting and Shirtings;
Ticking, Summer Stuffs;
Woollen & Cotton Frocking;
Linen, Lawns, Damasks;
Table Cloths, a great variety;
Furniture and Stripe Dimoty, Cambrics and Muslins, all kinds;
Satin, Lustring and Velvet Ribbons;
Gimp and Fringes;
White Cotton Curtain Fringes;
Curtain Cords and Tassels;
Hosiery, Gloves and Mitts of every description.

With a great variety of small wares, not enumerated, but wanted in every family. Merchants from the country will save time and money by giving us an early call. As our object is *sure* profits, we offer our stock at very low prices, for cash.

SHOREY & CO.,

mh16 3m 191 Washington st.

FRENCH SHOES! *Theo. H. Bell*, 155 Washington street, opposite the Old South Church, has just received his usual Spring and Summer supply of FRENCH SHOES, fresh from the manufacturer, (Este.) 3mis ap6

MEDICATED

**Vapor Bath Establishment,**

—AND—

ASYLUM FOR THE SICK,

*No. 12 Franklin Street, Boston.*

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, drops, consumption, (phtisis pulmonalis,) and all cutaneous diseases. The lungs are reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

REFERENCES.

Phineas Capen, Esq. Probate Office, Boston.
Nathaniel Rogers, Marlboro' Hotel, "
George G. Smith, 186 Washington street, "
John N. Bradley, 16 State street, "
L. A. Huntington, 76 Washington street, "
Samuel H. Gregory, 25 Court street, "
A. Ball, M. D., 34 Tremont Row, "
J. Tucker, M. D., 4 Hamilton place, "
E. G. Tucker, M. D., 4 Hamilton place, "
Daniel Mann, M. D., 20 Washington street, Salem.
Kimball & Butterfield, Editors of the Essex County Whig, 9 North Common street, Lynn.
S. Newman, Esq, Newburyport.
Philip Cushing, "

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GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge.) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)

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SABBATH SCHOOL DEPOSITORY, 118 Washington street. The subscriber respectfully asks the attention of Clergymen, Superintendents and Teachers, to the Collection of